

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Congress Adjourns.**—The second regular session of the Sixty-second Congress adjourned on Aug. 26, after a continuous existence for 267 days, a record exceeded only seven times in the history of the country. It had been in session 408 days. With the exception of a little more than three months late last year it was almost continuously in session since April 4, 1911. Its first session lasted from April 4 to August 22, 1911, a total of 141 days. It met again on Dec. 4. When it again meets on Dec. 2, its members will have had a respite of only ninety-eight days. Congress appropriations totaled \$1,019,636,143.66, about \$7,046,000 less than last year, but including Panama Canal expenses, \$9,543,262 more.

**Crop Prospects.**—Reports from various sections of the country give very encouraging estimates of prosperous business conditions for the coming season. James J. Hill, the Northwestern Railroad magnate, says the outlook is better than it has been for the last six years. The Springfield *Republican* says, "It is being pointed out that while our 'bumper' 1912 crop shows an enormous estimated value, it is not apparent that productivity per acre, which is the true test, has increased. . . . It is a hopeful sign that American farmers are coming to realize that they are not getting as much out of an acre as they might, and the great educational work now going on is likely to show in the next census."

**Arbitration on Tolls.**—Notice from Great Britain, that arbitration at the Hague would be asked for on the controversy with the United States over legislation

passed by Congress granting free passage through the Panama Canal to American ships, was served on the State Department on Aug. 28; in a note from the British Embassy. Like the first informal protest against the then pending Canal legislation made on July 8, it gives promise that further communication from Great Britain is to follow. The English, French and even the Russian press are generally bitter in their condemnation of the proposed action of the United States Government with regard to the navigation of the Panama Canal, and are expecting vigorous protests from the various Governments of the world. It is regarded as violating the Hay-Pauncefote and Bryce-Root agreements. —The position of the United States government may not be fully developed for some time, but semi-official notice is given that the State Department will reject the British overture. It may be contended that the admission of American coastwise traffic to free passage of the canal constitutes no actual discrimination against British shipping. Existing law bars foreign bottoms from American coastwise commerce, and British vessels could not be employed to carry goods from New York to San Francisco through the Panama Canal, even if they were relieved from tolls, as will be the American coasting vessels. Thus, it is argued, it cannot be contended that British commerce is affected one way or another by this favored treatment of American ships.

**Color Line and Recall.**—At its meeting in Milwaukee, on Aug. 27, the American Bar Association refused to expel from its membership William H. Lewis, assistant to Attorney General Wickersham, and two other negro attorneys, who had been unseated by the executive committee because of their race. The association then dodged

the color line issue by passing a compromise resolution requiring local organizations to state whether or not a future candidate for membership is a negro. In this compromise Attorney General Wickersham, former Secretary of War John M. Dickinson and several other leading lights of the profession joined.

A report was submitted also denouncing as "dangerous to the country" all movements for the recall of judges or of judicial decisions. The report cites that in Ohio the constitutional convention declined to apply the recall to the judges, but provided that laws should be passed for the prompt removal on complaint and hearing of judges for any misconduct involving moral turpitude. The report says this is substantially the system used in Massachusetts, New York and several other States, and adds that, in addition to California and Oregon, where the judicial recall exists, the only other States which have taken steps toward the recall are Arizona, Colorado, Nevada and North Dakota. In the latter States, the report asserts, the bar associations have started campaigns against the recall. The three negro lawyers refuse to remain in the Bar Association. "The association did not even have the courage to do a mean thing manfully," says the *Sun*. "The negroes, having fought successfully for their right to remain, show the right temper by refusing to remain where their company is not wanted."

**No Mails on Sunday.**—By order of the Postmaster-General the law passed by Congress prohibiting the delivery of mail matter to the general public on Sunday went into effect on September 1. He will, however, allow mail to be distributed to lock boxes for newspapers, hotel guests and other addressees, who would be greatly inconvenienced by having their letters held up until Monday morning. He believes the intent of the law was to reduce to a minimum the number of postal clerks employed on Sunday, and he thinks this can be accomplished and still allow the delivery of mail in emergency cases.

**Parcels Post.**—The Post Office Department will be ready on January 1 next to inaugurate the general operation of the Parcels Post. The law admits to the mails practically all kinds of merchandise that can be safely transported, including products of the farm and garden as well as factory products, provided such articles do not weigh over eleven pounds nor exceed seventy-two inches in combined length and girth.

**Progress on Panama Canal.**—More than five-sixths of the excavation work on the Panama Canal has been completed. On June 1, according to the *Canal Record*, 22,053,815 cubic yards, or less than one-eighth of the total amount of the earth and rock to be taken out of the canal route, remained to be excavated. At the rate the steam shovels are working, this can be done in time to have the waterway ready for the opening on the day scheduled, January 2, 1915. "On the Pacific side," ac-

cording to Division Engineer Williamson, "the masonry of the locks will be completed by January 1, 1913. The contractors' time for the completion of the gates is July 1 of next year. In a general way, the whole canal proper will be completed by approximately the same date. This does not mean, however, that the terminals will be finished, but work on them will be completed by the date of the official opening. There will be no water in the canal this winter except that Gatun Lake will have its fifty feet, so that Culebra cut and the lock will be exposed as hitherto. Colonel Goethals wants water in the canal by July 1, 1913."

**Nicaragua.**—Delegates from Nicaragua are in Washington for the purpose of inducing the Department of State to aid in settling the rebellion by means of a treaty, a new election, and an enlargement of the franchise. But it is doubtful if they will be able to effect anything, as the State Department has made it plain that there will be no dealing with the insurrectionist, General Mena. On the contrary, President Diaz will be supported to the fullest in his efforts to protect the lives and property of foreigners. As a matter of fact, United States marines have landed at Corinto, and even the 10th Infantry was ordered from Panama to proceed to Managua, but the order was afterwards rescinded, lest it might look like an invasion.

**Canada.**—The weather in the prairie provinces has been detrimental to the harvest. This, which it was hoped a month ago would have been over by now, has barely begun.—The Canadian Pacific Railway has launched the first of its new steamers for the Vancouver-China trade, the *Empress of Russia*, 15,000 tons and 18 knots ordinary speed.—At the consecration of Mgr. Gauthier, Auxiliary of Montreal, Archbishop Bruchési announced that the priests of the Monnoir College have submitted absolutely to their bishop and the ecclesiastical authority.—The *Rainbow* is to have a renewed lease of life in the Pacific, as the British Admiralty has consented to provide another crew.—The Dominion repatriation agent at Moose Jaw announces that since March 1, 400 French-Canadian families have returned from the United States, and that nearly all of them have settled in the West.

**Great Britain.**—The bye-election in East Carmarthen favored the Liberals, but their majority is considerably reduced. The Unionist poll increased by 1,039: the joint Liberal and Labor by 170. The net Unionist gain, therefore, was 869, which reduced the Liberal and Labor majority from 4,686 to 3,817.—The excessive rains of the past few weeks have not only ruined the harvest, but also have caused disastrous floods. Norwich has suffered no little loss from them.—The number of ships passing through the Suez Canal in 1911 was 4,969; their net tonnage was 18,324,749, and the fees paid amounted to



**\$26,680,000.** Of the ships, 3,089 were British.—The press is urging the Government to bring the dispute over the Panama Canal before the Hague tribunal. The United States is not likely to agree to the proposal, but the idea may be to get a sort of judgment by default. The difficulty would be then, to find a way of enforcing the judgment. However the matter turns out it will do a service to everybody by showing practically what all clear-headed people have maintained, that only those things which are relatively unimportant can ever be the matter of arbitration in the Hague tribunal.—There is some distrust in Spain regarding the King's frequent visits to England. The suspicion exists that he is influenced by the British Royal family, and in particular by the Queen's mother, Princess Henry of Battenberg, in favor of measures hostile to religion. The report that his hasty departure from England was the result of a quarrel with that Princess will be agreeable, therefore, to many Spaniards. They will not be so pleased at the decree ordering the building of new ships for the navy according to a plan devised in England.

**Ireland.**—The cattle trade restrictions still continue, greatly to the injury of trade and general business, but the Local Government Board has adopted a new attitude towards the foot-and-mouth disease cases, which should prove less disastrous. Formerly they slaughtered all the cattle in the district which had any case of the disease, and put an embargo on the rest of the country. Now they propose to slaughter only the infected animals, keep the immediate district under observation, and leave the rest of the country free with all the ports open. However, the Irish Department, says Mr. Russell, cannot force this policy, as they are completely at the mercy of England in the matter. Meanwhile, while the red tape is being untwined, heavy rains are prevalent, the crops are failing, the fairs and ports closed, and the general prospects of the Irish farmer and trader are little short of alarming.—In opening a new Irish College at Omeath, County Louth, Cardinal Logue commended the Gaelic League for the impetus it had given to the revival of Gaelic and therewith the maintenance of the best traditions of the race. The assemblage of many Irish students under capable teachers would rekindle there, as in the other districts where Gaelic colleges were established the dying fires of Gaelic speech, but the most effective method was the actual speaking of it, and he recommended as a holy duty that the Irish speakers in his diocese should as far as possible make Gaelic their sole medium of speech in family life. Bishop O'Donnell of Raphoe, speaking the same day at the Four Masters' Irish Training College, Letterkenny, said not only Donegal but all Ireland should preserve the traditions of Columcille in the tongue he spoke. In her dual position Ireland should have two great languages at command, one to breathe her own spirit, the other to join in the harmony of the English-speaking Colonies and States.

Their homes, schools and churches should be bi-lingual, and every teacher in Ireland should have a certificate of competency to teach Gaelic, especially now that numerous 'Gaelic colleges afford them the facilities.—The Registrar-General's report shows the decrease in population for 1901-1911 was 1.7 per cent. as compared with 5.2 in the preceding decade. The total decrease in 1911 was 1,290. Belfast has a population of 386,000, an increase of 10.82 per cent., but the rest of County Antrim shows a decrease. There are 98,243 Catholics in Belfast, and 39,751 in the county. Dublin has 308,000 in its city limits, but were the contiguous suburbs included as in Belfast, it could count about 390,000. There was an increase of 7 per cent. each in city and county.

**France.**—Troubles in Morocco continue, and France is very much excited over the possible fate of a number of French officers held by the Moors at Marakesh. Volunteers had gone at great risk to arrange with El Hiba for their liberation, but the ransom offered was refused. The column under General Mangin has been told to proceed to Marakesh to free the prisoners, but the troops are so occupied blocking the advance of the Moorish Pretender, who is striving to reach Fez and Mazagan, that they can do nothing. The complaints against the Spaniards grow more bitter.

**Denmark.**—Danish born citizens of the United States presented a beautiful hand embroidered silk Stars and Stripes to King Christian on August 13. The king was very much pleased with the flag, which was used at the inauguration of the Danish American National Park. It will be placed in the festival hall of Marsebørg castle. An enthusiastic crowd of 15,000, including some 4,000 Americans and Danish-Americans, attended the dedication ceremonies of the Danish-American Park at Aalborg, Denmark, on August 6. Minister Egan was cordially greeted as he read a message from President Taft, honorary president of the Danish-American Association, to the King of Denmark. King Christian, surrounded by his Cabinet and many dignitaries, thanked the association for the friendliness and loyalty the Danish-Americans had shown their mother country. He hoped coming generations would appreciate the true generosity of the gift. Count von Moltke, Danish Minister to the United States, spoke of the obligations of the Danish nation towards the 200,000 Danish born Americans who are living in this country. The Students' Choral Union aroused the audience to a high pitch of enthusiasm by singing American and Danish anthems, in which the vast crowd joined. Following the inauguration of the Park an elaborate luncheon was given to prominent participants in the exercises by the Festival Committee. Among the guests were Dr. Maurice Francis Egan, American Minister to Denmark, Count Carl Moltke, Danish Minister to the United States, who is about to be transferred

to Berlin, and Dr. Max Henius, of Chicago. In the course of a speech Count Moltke thanked the American citizens of Danish descent for their generosity and for the devotion they had shown to their native country, and also for the strong support they had given to him while he was Minister at Washington. He said he regretted to leave Washington for his new post in the German capital, adding that he would take with him a fund of knowledge not to be acquired in any other country.

**Germany.**—Emperor William has recovered from his brief illness and will in all probability fulfil all his most important engagements. Upon hearing of the preparations under way for the celebration of his silver jubilee as Emperor, and of the subscriptions to be taken up for the purchase of valuable presents, he at once ordered a public announcement to be made, that he could not receive any such gifts for himself. Instead he proposed that the contributions should be offered for the general good or for patriotic purposes, and especially that the poorer classes of the empire should be remembered.—The superior military court at Metz has changed the sentence of six months' imprisonment passed upon the four Catholic priests, Fathers Spacher, Hemequin, Adam and Mathieu, into one of six months confinement in a fortress. They had been called out with the reserves for a period of military training, and since they were not military reserves, but substitutes, they appealed to headquarters to be excused: "As long as you are under my orders no God can help you," the captain in charge replied. One of the clergymen was likewise accused of having used the word "request" in place of "beg" in a petition to the district sergeant. They finally presented to the colonel in command their combined statement of the case. Since, however, the handing in of a joint complaint was said to be contrary to military law, and since they had plainly stated that if the matter were not satisfactorily settled they would refer it to the Diet of Alsace-Lorraine, their petition was regarded as an insult to the military power and an act of insubordination. The military court of Lorraine therefore inflicted "the minimum sentence of six months imprisonment." The clergymen thereupon appealed to a higher military tribunal, which commuted the sentence as above indicated.—Six hundred university professors and savants of Germany are preparing an appeal to the nation to preserve their own Gothic characters and not to yield to the foreign demand for Roman type.

**Austria.**—The Austrian Premier, Count Stürgkh, who had long been withdrawn from public duty by a serious eye-disease, which had almost reduced him to total blindness, will now be able to resume all the functions of his office.—Critical developments are expected in the Balkans and the eyes of all Europe are again fixed

upon them. The invitation extended to the Powers by the Austrian Foreign Minister, Count Berchtold, to bring about a better understanding of the situation by an interchange of opinions, has been cordially accepted. Although the French press gave sinister interpretations to his project the French Government fully acceded to his request. The German press, on the contrary, has strongly defended him against the accusation that he is striving to secure autonomy for the European provinces of Turkey and so to terminate the Ottoman rule upon the continent. While it is feared that many papers will misinterpret the motives influencing the Austrian foreign policies, yet some good results are expected because of the common interests of all the powers in this question which is assuming a more threatening aspect.—At Budapest, the trial which followed upon the attempted assassination of the Banus, Edward von Cuvey, has resulted in a death sentence for the student Uka Jukics, who took two lives in his murderous assault. The deed itself was the outcome of a widely spread conspiracy. Eleven students were charged with complicity in the general plot. Of these five were sentenced to six years imprisonment each, while another received a shorter term.

**Turkey.**—Arms and money have been distributed in Crete for volunteers to invade the Island of Samos, and to seize it for Greece. To stop this French and English cruisers have been sent to the Island, and the Cretan Government has been warned to cooperate. Simultaneously comes the news that a squadron of six Italian warships anchored off Beirut. Their object is unknown. They had previously reconnoitered the ports of Jaffa, Haifa and Acre, but had not landed or fired any shots. The memory of the bombardment of Beirut last February, when sixty non-combatants were killed, naturally keeps the inhabitants in a state of high nervous tension. After a short time, however, they withdrew.—As if in sympathy with the tottering condition of the empire a terrible earthquake in Turkey, on August 8, caused the death of 1,000 persons, according to first reports. The number of people injured ran up to 5,000, and 15,000 were left homeless and without food. The calamity was reported subsequently to be much greater. Unfortunately, however, it seems that most of the sufferers were Greeks, and the greatest havoc occurred in great Hellenic centres like Adrianople, Gallipoli, Tchorlu.—In Tripoli a successor to Mulai Hafid was thought of, namely, the Sultan's infant son, whose policy France, on account of his age, would have no difficulty in shaping, but on August 14, Hafid's brother, Youssef, was proclaimed. The people, however, are indifferent as to who is the nominal ruler.—New massacres by the Turks are announced as occurring in Albania. This is the second time within a fortnight in the Balkans; the first took place on August 2d in Bulgaria and was reported as having lasted seven hours.



## QUESTIONS OF THE DAY

### The Church and Labor

The celebration of Labor Day ever recalls anew the question, "What has the Church done for Labor interests?" It would not be difficult to prove that much of the most advanced legislation in favor of the workingman is directly attributable to her influence. We need only mention the splendid results achieved by the Clericals in Belgium, the Christian Socials in Austria, and the Centrists in Germany, to call to mind instances of the most progressive social work accomplished in modern times.

Although Catholics in America are not and cannot be at present the active factor in industrial organization which their brethren are in Germany, where social education has been carried on for decades of years under the guidance of men like Ketteler and Windthorst, yet no one will deny that even among us Catholic leaders have marched in the van of progress. In numbers they have proportionately far exceeded all others, and only conscious unity and Catholic organization has been entirely wanting. This we confidently hope the future will supply.

Vigorous, however, as Catholic labor activity has been in many parts of the modern world, and unequalled as it was in the days when Catholic influence was supreme, the strongest support which the Church can give to Labor is that very Gospel of Christ, which it is her glory ever to have preached before the world. This must always prove the mightiest factor in every social reformation that is to be true and lasting. The doctrine of Brotherhood itself, which really or ostensibly underlies all social efforts, is derived from no other source than the Catholic Church, and is based only upon her teaching of the Fatherhood of God and the essential equality of all men, whatever their race or sex or condition. True Christian Communism, which claims that God has indeed made the earth for all men and that all should enjoy its fruits; which does not deny the rights of property, but only the selfish use of it; which gives to the starving man, who has no other means of sustaining life, the privilege of seizing whatever is necessary from the possessions of his neighbor, has ever been taught within the Church.

So again when usury was the money-lenders' method of oppressing and enslaving the needy, the Catholic Church most strictly forbade its practice and tenderly rescued the suffering victims from the talons of merciless greed, arising in her might as the champion of the poor through all the ages. To-day she occupies, no less than in preceding centuries, this same exalted position. We need but call to mind the great Encyclical of Pope Leo XIII on the Labor Question.

"It is no easy matter," he wrote more than twenty years

ago, "to define the relative rights and mutual duties of the rich and of the poor, of Capital and of Labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt. But all agree, and there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes." (*Encyclical Rerum Novarum.*)

Since these lines were penned great progress has in many ways been made in promoting the interests of labor; but much is still to be desired in the conditions of large portions of our labor population, especially of the women and children, for whom Pope Leo pleaded with a special tenderness.

"Work which is quite suitable for a strong man," he writes, "can not reasonably be required from a woman or a child. And in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an experience in life's hard toil blight the young promise of a child's faculties and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family."

This last, from a Socialist point of view, is most reactionary and reprehensible doctrine, but it is nevertheless the only true Christian teaching. Socialism would make the woman take her place by the side of man in industrial labors and make her economically equal and independent of him. The Scripture doctrine which makes of man the head of the household is essentially opposed to Socialism, as can readily be learned from any one of its leading exponents.

"However terrible and disgusting," says Karl Marx, "the dissolution, under the capitalist system, of the old family ties may appear, nevertheless modern industry, by assigning as it does an important part in the process of production, outside the domestic sphere, to women, to young persons, and children of both sexes, creates a new economical foundation for a *higher form* of the family and of the relation between the sexes. It is, of course, just as absurd to hold the Teutonic-Christian form of family to be absolute and final as it would be to apply that character to the ancient Greek, or Eastern forms, which, moreover, taken together, form a series in historic development." (*Capital, Vol. I, p. 536.*)

Place this side by side with the quotation we have given from Pope Leo and you have in few words the difference in spirit between Socialistic revolution and Catholic reform. Modern economic conditions, by drawing woman outside the domestic circle into the sphere of industrial

production, are helping towards the realization of the Socialist ideal.

Referring to the laborer himself, the Pontiff says: "The first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupify their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits."

Again, however, there is the strictest line of division between the doctrine of the Holy Father and that proposed by Socialism. The latter is built up on strife and hatred and lives by kindling into flame the passions of men. The very foundation upon which it rests, the Church declares, is essentially pagan and in deadliest contradiction of Christianity.

"The great mistake made in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth. Each needs the other; Capital cannot do without Labor, nor Labor without Capital. Mutual agreement results in pleasantness of life and the beauty of good order; while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this, and in uprooting it, the efficacy of Christian institutions is marvelous and manifold. First of all, there is no intermediary more powerful than Religion (whereof the Church is the interpreter and guardian) in drawing the rich and the poor bread-winners together, by reminding each class of its duties to the other, and especially of the obligations of justice." (*Encyclical Rerum Novarum*.)

Labor has, therefore, duties as well as rights, and the Socialist tenet that the worker can never be wrong is the merest rant of demagoguery, which all true Christian labor will indignantly resent. It is the principle of Socialism to urge the worker to continue in his warfare with the employer, no matter what concessions may have already been wrung from him, regardless of justice as of charity, and even of natural prudence. These are but the natural conclusions of the Socialist first principle of the essential class struggle, making all agreements between employer and employed nothing more than a temporary truce in the course of a battle which must be waged even to annihilation. Without accepting this principle and its conclusions no one can be a true Socialist, and this alone is sufficient to make Socialism impossible for a Catholic.

That such a course of action must likewise necessarily lead to the ruin of the workers and of the entire country is evident. Yet this is precisely the end desired by

Socialism—universal misery and discontent, in which it can best arouse a merciless revolution. This will then come, as Marx foretold, in violence and blood, leaving the country in desolation and destroying its resources. Socialism has never been opposed to force upon any other ground than that of expediency. Whenever violence or sabotage become truly serviceable to the Socialist cause they are not merely lawful, but highly desirable upon Socialistic principles. The clear proof of this can easily be given.

Very different is the doctrine of the Church as expressed by the Sovereign Pontiff in the Encyclical "On the Condition of the Working Classes," from which we are here quoting throughout our article.

"Religion," he says, "teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into; never to injure the property nor to outrage the person of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises, and excite foolish hopes which usually end in useless regrets and the loss of all they possess."

No less clear and emphatic are the admonitions addressed to the employing classes:

"Religion teaches the wealthy owner and the employer that their work-people are not to be accounted their slaves; that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power.

"Furthermore, the employer must never tax his work-people beyond their strength, or employ them in work unsuited to their sex or age.

"His great and principal duty is to give every one a fair wage. Doubtless before deciding whether wages are adequate many things have to be considered; but wealthy owners and all masters of labor should be mindful of this, that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. Behold, the hire of the laborers . . . which by fraud hath been kept back by you, crieth aloud; and the cry of them hath entered into the ears of the Lord of Sabaoth."

No clearer, stronger, more just and impartial lines than these have ever been written in the interest of Labor. Instead of widening the gap between class and class, as Socialism is constantly doing for the common ruin of all, the Church is daily striving to fill up the



chasm and bridge the distance, to unite all mankind in that charity which knows no distinction of rich and poor, but sees in the least as in the greatest the fellow-servants of God and brothers of Him Who preferred to the palace of Solomon the lowly workshop of the carpenter.

Radicalism of every kind, which no less than Socialism is the danger of labor unions, must therefore be fought by the Catholic workingman. The law of greed, whether practiced by Capital or Labor, the code of the jungle which seeks only the utmost gain it can extort from employer or employed, however the balance of power inclines in favor of one or the other, must relentlessly give place to the law of charity and justice, of Christ and His Church.

JOSEPH HUSSLEIN, S.J.

### Echoes of the Louisville Convention

Some delegates to the recent Catholic Federation Convention were uncertain of the claims of Louisville to be selected as their meeting place, and not a few left in wonderment that a city of whose Catholic reputation they had heard so little could make such a marvellous display of Catholic strength, enthusiasm and intelligence. Yet Catholicity in Kentucky has had a long and notable history, rooted in heroic sacrifices and ennobled by an unbroken line of men and women "of whom this world was not worthy." Their story is told in Archbishop M. J. Spalding's "Life, Times and Character of Benedict Joseph Flaget" and "Sketches of Early Catholic Missions in Kentucky," in Bishop J. L. Spalding's "Life of Archbishop Spalding," in Bishop Maes' "Life of Rev. Charles Nerinckx," in "Loretto," by Anna C. Minogue, and perhaps best of all, in "The Centenary of Catholicity in Kentucky," by that most conscientious and judicious of chroniclers, the Hon. Ben. J. Webb. A gentleman, a scholar and a Kentuckian, and personally acquainted with the places and chief personages he commemorates, he never allows his zeal for the Faith and jealousy of Catholic honor to obscure the occasional deficiencies of his heroes, but sets down all, be its savor of earth or heaven, "with becoming historic freedom." As a result we have a narrative that is instructive and edifying, replete with variety and human interest, and that affords the reader the great satisfaction of knowing by continuous and convincing evidence that he is getting the whole truth in just proportion.

The Convention souvenir rightly claims Louisville to be a Catholic city in origin and historical continuity, though not in numerical preponderance. Its history goes back to the pioneer days when on the spot pointed out by La Salle, the first white man to visit the Falls of the Ohio, and on a 1,000 acres belonging to John Connolly it was established in 1780, by the Virginia Legislature. There is no record for some years of permanent Catholic residents, though there were not a few of immediate Catholic origin like Daniel Boone, who having "lapsed from the Faith through lack of the necessary facilities,

was indebted to his Catholic ancestors for those stern virtues, transmitted in the natural order, which at once distinguished them and characterized himself." In the first settlement of Kentucky there were several Maryland Catholics, and we have records of William Combes and his wife (the first white woman to settle in the State) and Dr. George Hart, an Irish physician of repute, in the Harrodstown settlement of 1774. Gradually the Catholic settlers began to concentrate in Bardstown, where Dr. Hart had donated to Father Badin, the "proto-apostle of Kentucky," a lot of ground for St. Joseph's Church, and liberally contributed to its building. A few drifted to Louisville, or stayed for a while when they passed, as nearly all did, the Falls of the Ohio, but not very many, for in 1793 Father Badin found only 300 Catholic families in the then immense State of Kentucky, and in 1803 he was the only priest in the whole region. In 1805 he was joined by Father Nerinckx, the heroic Belgian, and as from that year Irish, American, and German Catholics began to join the original Marylanders in many sections, the two priests became from their toils "so lean that we will soon be able to worry through the narrow gate of heaven."

Father Nerinckx soon earned the title of "Church-builder" by erecting with his own hands churches made from logs of his own splitting, and the immense physical strength and energy he displayed, no less than his zeal and piety, won the hearts of the Kentuckians. Father Badin rode in quest of scattered Catholics, often making twenty miles before Mass, and covering altogether 100,000 miles on horseback, but from 1805, when Irish, German, French, and American Catholics from Maryland and elsewhere began to colonize the neighborhood of the Ohio Falls, he gave much of his attention to Louisville. Fathers Lavadoux, Richard and Flaget had met there and probably said Mass in 1792, and from 1805, Father Badin held services in a private house at regular intervals till 1811, when the Church of St. Louis, the first Catholic edifice, was erected. In the fever epidemic of 1822, Catholicity made rapid gains, when Father Horstman, a young priest, hastened to the city as other ministers were leaving it, and devoted himself night and day to the stricken until, "himself prostrated by the disease, he rose upon its sombre wings to heaven." The following year came the first permanent pastor, Father Robert Abell, a gigantic Kentuckian of unconventional ways, who excelled Fathers Nerinckx and Badin in strength and horsemanship, and whose "rough-shod eloquence" attracted Protestants, as well as Catholics, and held them spell-bound for hours till his voice was exhausted. Asked by Dr. Pise, of Baltimore, what books he consulted, he replied: "Nature and human hearts are our books in Kentucky. If any spark of eloquence has fired my tongue it was caught from the flints of my native hills." Bishop Flaget and two future bishops, Fathers Kenrick and Reynolds, preached there the jubilee of 1826, and the fifty Communion resulting was deemed remarkable. But

soon immigrants, chiefly Irish, began to pour in, and their liberality helped Father Abell to build a large brick church, in the construction of which he acted as hod-carrier. He was succeeded in 1834 by Dr. Reynolds, later Bishop of Charleston, whose gift of organization resulted first in the foundation of a German parish by Father Stahlschmidt and, by degrees, of societies, schools, churches and institutions, till in 1841 it was found advisable to transfer the bishopric from Bardstown to Louisville, which, says Dr. Spalding, "gave a new impulse to religion, the citizens without distinction of creed showing a commendable liberality in cooperating with the bishops in every good work."

Early in that year a day-school and inchoate college of St. Louis was opened in Louisville by Father John Larkin, S.J., who with several associates, labored subsequently in New York and throughout the East, and are still reverently remembered. Father Larkin had been a fellow-pupil at Ushaw with Cardinal Wiseman when Dr. Lingard was president, traversed Asia, then joined the Sulpicians in Paris, where he was ordained in 1827, was sent to Canada where, as professor in the College of Montreal, he met Father Chazelle, S.J., President of St. Mary's, Bardstown, and applied for admission to the Society of Jesus. Father Chazelle received him and took him back with him in 1839 to the novitiate he had opened at St. Mary's.

The college and novitiate of Bardstown was the moulding-place of great missionaries and teachers. Since 1832, when the Society of Jesus took it over from the secular clergy, till they finally surrendered it in the early Sixties, it "continued its flourishing career, and there was not a State in the South or West unrepresented on its catalogue." On its staff were such men as William Stack Murphy, and Thomas O'Neill, future Provincials; F. W. Gockeln, future President of Fordham; Augustus Thébaud, who still lives in his literary works; H. C. de Luynes, John Ryan and Michael Driscoll, who were all to be honorably associated with Father Larkin in his metropolitan labors. The fame of Bardstown excited a demand for the Jesuits in Louisville, and in 1841, Father Larkin took charge of an existing free school and opened St. Louis College, each of which had soon some two hundred pupils. This success encouraged them to build a larger college, which is still recalled in "College Street," Louisville, but before it could be completed the Jesuits were summoned from Kentucky. Their memories remain. It is still told how Father Larkin, great as an orator, as well as educator, replaced John Quincy Adams, who failed to keep an appointment to lecture in Louisville, and after speaking for two hours on "Genius," was met with cries, "go on, go on." In the pulpit he excelled in pathos, and "the tears he evoked by his pathetic delineations and pleadings had their primary fount in his own eyes." He died at St. Francis Xavier's, 1858, after spending the day in the confessional.

Father Larkin reestablished the Jesuits in New York

City by purchasing in 1847 a Protestant church in Walker Street, between Elizabeth Street and the Bowery, and in a school in the basement he laid the foundation of St. Francis Xavier's College. The building having burned down, he opened a second school, 1848, on Third Avenue, near 11th Street. His successor, Father John Ryan, who bought the present site of St. Francis Xavier's in 1850, had been his colleague at Bardstown and Louisville, as was also the next Superior of the College, Father Michael Driscoll, and its celebrated pastor, Father de Luynes.

Michael Driscoll was a young Irish stone-cutter at the Nazareth Academy near Bardstown, when Father de Luynes, then rector of the cathedral, accosted him, and finding him intelligent, taught him Latin. In 1838, pupil and teacher became Jesuits together. No sooner had Father Driscoll reached New York in 1847, than he volunteered to serve among the typhus-stricken Irish immigrants at Montreal, and there labored heroically till he himself fell a victim, but he lived to found churches, direct colleges and labor widely as a missionary and director of souls. Father de Luynes, his spiritual Father in Kentucky, and zealous co-worker in New York, was calculated, despite his name, to influence a Driscoll. Born in Paris of Irish parents, he became "de Luynes" when Napoleon ennobled his father, who was known to the United Irishmen of '98, as Levins, their agent in France. Ordained priest at St. Sulpice, he had almost completed a compact to unite for life with his class-mate, Lacordaire, in defence of the Church, when Bishop Flaget enticed him to Kentucky. While professor at the college and rector of the cathedral at Bardstown he assisted Ben. J. Webb, till then foreman printer on the *Louisville Journal*, to launch, in 1836, the *Catholic Advocate*, and from 1838 he was sole editor till the publication was removed to Louisville. Later Mr. Webb established the *Guardian*, which died with the war, but the *Advocate* was revived, 1869, and was merged later in the *Cincinnati Telegraph*, which is thus the despositary to-day of Father de Luynes' pioneer enterprise in Catholic journalism.

Father Larkin's college was reopened by the Missouri Jesuits, but discontinued in the Sixties. One of its classrooms is now the office of Father Deppen, editor of the newsy and reliable *Record*, and the rest is part of St. Joseph's Infirmary, under the Sisters of Charity of Nazareth, a Kentucky institution which this year celebrates its centenary. They have an academy close by, and besides managing a charity hospital, they conduct two asylums, an orphanage and a dozen parochial schools. Other schools and academies are in charge of the Ursulines, Dominicans, Loretines, and Sisters of Mercy; and the Little Sisters of the Poor, the Franciscans, and the Good Shepherds, who were first introduced to the United States in this diocese, have well established institutions in Louisville. The Franciscan and Dominican Fathers have communities and churches, and the Xaverian Brothers and Brothers of Mary conduct a college and business school for boys,



which are well attended from the forty parishes of Louisville. There are several active Conferences of the St. Vincent de Paul Society, which was established in 1854 by Dr. Spalding, under the presidency of the indefatigable Ben. J. Webb.

It will thus be seen that Louisville has a strongly-built and long-lived Catholic life, but there was an occurrence that welded into one its Catholics of all races, and gave them a tincture of that militancy which springs into the face to-day should you mention "Bloody Monday." In 1854 the Knownothings established lodges in Louisville; soon the city and State were full of them, and dire threats were made should a foreign-born Catholic go to the polls at the general election of 1855. The Catholics exercised their rights, with the result that 100 Irishmen and Germans were murdered, their houses were burned, a reign of terror ensued, and George D. Prentice, of the Louisville *Courier-Journal*, who had excited the atrocities, proceeded to throw the blame on the Catholics. Ben. Webb bravely took up the cudgels for his people in a series of manly letters to the *Courier*, that stiffened the Catholic attitude. The Catholics of Louisville now enjoy their due share in its government and suffer no grievances, but that they are ready for such a contingency may be gathered from the answer of one of them when questioned as to the Catholic population: "We have 26,000 votes." These are divided among the various parties as much as elsewhere, but when Catholic rights are attacked, as happened in the A. P. A. period, they are all Catholic votes. Not only in parades has Louisville set a headline to American Catholics.

M. KENNY, S. J.

#### Hungary's New Greek Catholic Bishopric

By the Bull "*Christi fideles Graeci*" dated July 8, 1912, the Holy See has established a new Greek Catholic bishopric in Hungary. For the last fifty years the Hungarian government has been more and more insisting upon the Magyarization of the other nationalities in the Hungarian kingdom. Consequently large numbers of the Ruthenians in the southern parts of the Greek Catholic dioceses of Munkacs and Eperies have completely forgotten their mother tongue and the present generation only speaks Hungarian. The same is true of the western part of the Rumanian Greek Catholic dioceses of Transylvania. These people find it hard to follow the Slavonic of the Mass and other church services, and have long desired to have a bishop of their own instead of a Ruthenian or Rumanian speaking bishop. Some of the most enthusiastic ones wanted to have the Hungarian made the liturgical language of the services.

The Holy See has met their wishes as far as possible, and has established a new Greek Catholic bishop at Hajdu-Dorog, and for his diocese has taken various Hungarian speaking parishes from the Greek Catholic dioceses of Munkacs, Eperies, Samos-Ujvár, Grosswar-

dein and Balaszfalva. In regard to the liturgical language to be used in the Mass and church services the Pope has determined that it shall be the Ancient Greek of the original Greek rite, with permission, however, for such parishes as prefer it to retain the Slavonic or Rumanian in the liturgy which they have hitherto used. The Bull further provides that the Greek clergy may "make such use of the Hungarian language in connection with their church services as the faithful of the Latin rite use in connection with the Latin language in their services."

The action of the Holy See gives great pleasure to the Magyarized Ruthenian Greek Catholics of that portion of Hungary, except some few Pan-Slavists who regret it will be the "grave of Russianism" (*grob Russkosti*) in that part of Hungary, whilst the Orthodox opponents of Catholicism in Russia and the East are forced to admit that the Holy See is encouraging and fostering the growth of the Eastern rite. ANDREW J. SHIPMAN.

#### The Immuring of a Saint

Curiously enough just at the time when the Bashi-Bazouks and the Albanians are battering each other in the Balkans, when Italy is trying to keep its grip on the rim of Tripolitania, which the Turks and Arabs are rocking so fiercely from within, and when France and Spain are scowling at each other in Morocco, and may at any moment come to blows, it happens—or was it providentially so ordained in the designs of God?—that the Holy Roman Catholic Apostolic Church, which ever proceeds calmly on its way, no matter how kings may rage and nations meditate vain things, is issuing its preliminary proclamation for the purpose of conferring the honors of sainthood on a warrior of one of the wild tribes that are still roaming over the sandy wastes of Northern Africa. Unfortunately, we do not know his Arab name, but when he was baptized he was called Geronimo, and as such he is to be inscribed on the calendar of the saints. His proper patronymic would be more picturesque and distinctive, for Saint Geronimos abound in the martyrology.

It is somewhat of a coincidence also that this unexpected distinction bestowed on poor distracted Africa at the present moment is announced to the world by Mgr. Combes, the venerated Primate of Africa and Archbishop of Carthage and Algiers. The name Combes has an unpleasant and even an ominous sound in these days, for the world thinks of it only in connection with the rabid old politician and ex-Premier, who in Paris is called the *petit père*, because he was once an ecclesiastic, though happily not a priest, and his one absorbing object has been for years not to honor the saints, but to crush out of the country that was unhappy enough to beget him every opportunity for the development of sanctity. Whether there is any relationship between him and the illustrious prelate of Carthage we are unable to say with

certainty, though there was some talk of it when the apostate Combes was in power. We trust that the connection is only in name.

The most probable result of the canonization of the humble Arab is that just as the honors given to Joan of Arc in France may recall many of the infidels of that country to their senses, so the memory of this Bedouin of former times may be wonderfully helpful in seconding the efforts of the devoted friars who have been so long heroically laboring in Africa to bring the light of faith to the barbarians of that region. It would be a wise thing politically for France and Spain to help the missionaries, but the statesmen of both countries are doing their best to make an end of the missionaries themselves.

Geronimo was born in the city, or in the neighborhood of Oran, a Moslem stronghold which had been captured and fortified by the Spaniards as early as 1509, but abandoned in 1792, in consequence of a disastrous earthquake. The French took possession of it in 1831. It is now an archiepiscopal see, and has a population of about 90,000. Part of it is like a city of France, for in that section 42,000 French people live. It is 266 miles by rail southwest of the city of Algiers, and is built at the foot of a hill which is called "The Hill of the Holy Cross." Such, at the present time, is the birthplace of the future saint, but even in his days the Spaniards had made Oran beautiful, as well as strong.

Geronimo was a soldier of the garrison, and had married a converted Moorish woman, who soon led him to the faith, and they lived together happily and peacefully and holily for ten years. But in a battle with Turkish corsairs he was captured and carried down the coast to Algiers, where he was made the slave of the Pasha, Euldj-Ali, a renegade Christian.

Geronimo's religion was not kept out of sight in Algiers, and as soon as the apostate Pasha found it out he determined to win his captive back to Mohammedanism. He called to his aid the most learned marabouts, made the most flattering offers to Geronimo, threw him into daily contact with Europeans who had abandoned their faith, and finally threatened him with fearful punishments if he did not again become a follower of the Crescent.

But it was all in vain, and he was at last condemned to be buried alive in the walls of the fortress that was just then being built outside of the gate of Bab-el-Oued. The terrible sentence was intended to strike terror into the hearts of the other Christians. But it had little effect on the heroic Geronimo. "May God be blessed for all things," he quietly said to those who came to announce the manner of his death. He made his confession to a friar who was in prison with him, passed the night in prayer, and in the morning, after Holy Communion, he calmly waited in the little chapel for the arrival of the executioners.

Again the fierce Pasha visited him. "Become a Mussulman," he said, "and I shall set you free." "Not

for all the world," he replied. "I am a Christian, and such I shall remain. Do with me what you will. I am ready to suffer anything. The fear of death will not make me abandon my faith in the Lord Jesus Christ."

Around him stood the builders of the wall, with the sheiks and the European renegades. At his feet were the blocks of stone and the cement and the sand in which he was to be buried alive; but not a muscle of the brave man quivered. They bound his hands behind his back and stretched him in the box which was to be his coffin. As he lay there a Spanish apostate leaped upon his prostrate form and trampled him down with the fury of one possessed of the devil, while the wet cement was being shoveled into the box. Not a moan was heard from the sufferer. The work was soon over. The stones were put in place and the builders went on silently with the construction, while the chief murderers silently withdrew. It was the 18th of September, 1569.

Martyrdom even in Europe was common in those days, for Elizabeth ruled in England; Calvinism was rending France in twain; the Moors and Moriscos were still in Spain, and the Netherlands were in revolt. But very probably knowing nothing whatever of the widespread apostasy beyond the Mediterranean, this lonely Arab, in what was then far-away Africa, was willingly laying down his life for Christ.

Centuries passed by and he was forgotten by the world at large, but the Church keeps the records of the heroic deeds of her sons. In 1610, Haido, a Spanish Benedictine—Haido has a suggestion of Arabic in its sound—wrote the story of Geronimo's great battle, and described with scrupulous exactness the place in the wall where his body reposed. At last, in 1853, it was decided to dismantle the fort. It had the curious name of the "Fort of Twenty-four Hours." Operations had been suspended for Christmas, but two days afterward, namely, on December 27, 1853, the workmen uncovered the body of the saint who had been consecrating those walls for 283 years. There lay his corpse, just as when he yielded up the ghost. The cement in which it had been enclosed had preserved it perfectly in all its parts, and he seemed to be quietly resting.

As may well be imagined, the jubilation was general in Algiers that day, and especially when the bishop transferred the sacred relics to the cathedral with all the splendor and pomp with which such ceremonies are invested. The Queen of Spain sent a bishop, with two of his cathedral canons, to represent the mother country of the missionaries who had converted Geronimo, and all the city took part in the pageant.

But it was not only the Church that made known the glory of her valiant son. Science and even commerce have heralded it everywhere. The cement which had closed around the body had taken a perfect impression of the figure. It was a wonderful curiosity, and so the mould was carefully removed and deposited in the Museum at Algiers. Replicas of it have been made, and



one of them was recently exhibited in New York, not in the interests of piety, but of trade, as an object lesson of the availability of cement for building and statuary purposes.

When the illustrious Cardinal Lavigerie was appointed to the See of Algiers proceedings were immediately set on foot for the canonization of the martyr, but the disastrous events of 1870, which took Rome from the Pope, prevented any effective action in the matter. But just now the question has come up again, and at the suggestion of the Spanish Cardinal, Vives y Tuto, Mgr. Combes is presenting to Rome the claim of the poor Arab soldier to the great distinction. It was a Spanish monk who converted Geronimo, and Spain is naturally interested in that fact being known. So, too, is the Catholic world at large, and besides all this a new interest and a new element of spiritual life have been injected into that wild country, which people never think of but as a place of incessant warfare. What will be the issue of the battles that are going on all along the Mediterranean at the present time no one can foresee, but it is certain that long after the Sheiks, and the ever-shifting Sultans, and the Generals with their armies, and Admirals with their fleets, that are flitting over the scene like the films of a moving picture show, will have been forgotten, and indeed, after the republics and kingdoms and empires that are quarreling there will have crumbled into dust, the memory will abide of the Arab soldier who watched in the battlements of the Fort of Twenty-four Hours in Algiers for more than two centuries. The place where they have found him will ever remain a sanctuary, and many a wandering Bedouin may come to kneel there and win the faith for which his noble fellow-tribesman so willingly died three centuries ago. X.

## CORRESPONDENCE

### A Social Centre

PARIS, August 15, 1912.

It is a noticeable fact that since the breach with Rome and its attendant difficulties French Catholics seem to have realized to the full the meaning of the motto of their Belgian neighbors: "*L'Union fait la force.*" They were formerly charged with allowing political differences to hamper their action and weaken their control over public events; the reproach held good in the past, but it can no longer be made to the French Catholics of today. The activity with which, within the last four or five years, they have worked to organize their party on the standpoint of religion has rejoiced their well-wishers beyond and astonished their enemies within the frontiers of their country.

They have also realized the commonplace fact that unpleasant and dangerous questions are not solved by being merely ignored. The "social question" is much to the front in France, as elsewhere and, owing to the revolutionary spirit underlying the surface of the country, it is not unnaturally regarded by those who cling to old methods and traditions with a certain suspicion and dis-

like. Of late, however, the Conservatives have fully grasped the necessity of falling in with the movement if they wish to control it. Abstention in their case means abdication. Only by keeping in touch with new ideas and methods can they hope to moderate dangerous views and to prevent a knotty question with far-reaching issues from being taken possession of by their adversaries.

This new attitude of French Catholics has met with favorable notice from the Catholic press of other countries, and its results are fully appreciated by those who watch the growing influence of the Catholic Church in France. In all the questions that are to the front at the present day, Catholic laymen now take a leading part; they no longer hold aloof when burning topics are publicly discussed. In the Catholic Congresses, that are of frequent occurrence, they resolutely enter into the social questions of the hour and endeavor to solve them in a spirit of justice and Christian charity.

In a masterly article that appeared in the *Correspondant*, M. Georges Goyau, a leading authority on the subject, attributed this fortunate development of Catholic activity to an organization that has existed at Rheims for the last nine years: *l'Action populaire*, as it is called, which has become a power for good. It is, in his estimation, the mainspring that stimulates the efforts of Catholics in the field of sociology, as well as the arsenal that provides them with the necessary instruments to carry on the struggle.

The work of the *Action populaire* is thoughtful, wise and disinterested. The ten priests and six laymen who carry it on, under the shadow of the great Cathedral, where once the kings of France received their crown, are at the same time respectful of the traditions of the past and alive to the necessities of the present. They have undertaken a tremendous task, that of educating French Catholics in sociology, so as to enable those to whom their mere position gives influence to exercise this influence wisely.

Their work is manifold; it is singularly disinterested, for it only claims to assist, encourage and counsel other associations. They do not direct merely a printing office, though the tracts and booklets published by the *Action populaire* are one of its chief means of influence; these able, humble, persevering workers seek to develop "a certain spirit in the soul of their countrymen rather than to build up new institutions."

To realize an influence so wide-spreading and subtle, statistics are unsatisfactory, but it may help your readers to understand the activity of the Rheims Centre if they are told that between 1903 and 1912 it has scattered throughout the length and breadth of France one million pamphlets, 60,000 volumes, 200,000 almanacs, and over 150,000 leaflets. Some of these are addressed to workmen, others to men of leisure, to priests, women, apprentices, etc., etc. They are written by authors whose knowledge and judgment may be relied upon and whose leading principle is an absolute loyalty to the teaching of the Holy See in matters relating to sociology.

All the topics that appeal to the attention of the French public: religious, social and industrial, are touched upon in a prudent but well informed spirit. This alone should remove the old-fashioned prejudice that accuses the Church of being out of touch with the workings of the modern mind.

Within the last year the *Action populaire* has begun to publish, in addition to its periodicals and booklets, a new periodical called *l'Intermédiaire*, in which questions on social subjects are asked and answered. The fact that

an average of one hundred letters is received every day by the *Intermédiaire* sufficiently proves the usefulness of a periodical that brings assistance and enlightenment to many a lonely priest or timid founder of a "patronage" or "club."

One of the principal objects of the *Action populaire* is to stimulate and guide individual efforts in the right direction; it works to develop the energies of those to whom it lends its assistance and support, and to create in them a spirit of justice, charity and unselfish devotion to public interests. The final results of its endeavors can hardly be estimated by mere statistics, but the extraordinary development of right thinking and enlightened sociology among French Catholics may certainly be attributed to its action.

It is characteristic of the present French Government that a rumor attributing the direction of the *Action populaire* to the Jesuits brought down an invasion of the police to the rue des Trois-raisinets, where its offices are situated. The industrious and peaceable citizens who devote their time to the work had their papers ransacked and examined, but no evidence was found to prove that any Jesuits were present, and the expedition brought ridicule upon the Government without disturbing the equanimity of the workers.

ANGLO-FRENCH CATHOLIC.

### The Portuguese Exiles

MADRID, August 1, 1912.

I have just returned from Cuenca, that old, forgotten, historical city of Castile, with anguish of heart and tears in my eyes. The sight of those 400 Portuguese, poor, ragged, half-naked, to whom the venerable bishop of the diocese, Don Wenceslas Sagüesa, has furnished a generous asylum in the seminary of the city, has moved my soul to its depths. Conducted hither between files of the Civil Guard, as if they were common criminals, these exiles, mostly young men, do not complain of the adverse fortune which tears them from the love of home and family, burying them in a corner of the ancient land of Castile, and bidding them eat the bread of exile, which for them is the bread of Christian almsgiving. They feel no remorse of conscience, and their manly smile and quiet self-possession win all the more interest and sympathy. Victory did not crown their hard fatigue and generous fight on the battlefield; but they have confidence in a better fortune at some future day. The Little Sisters of the Poor prepare their meals and provide for their other needs, consoling them in the weariness of the long, sultry days. In little groups they walk through the old city, stopping here and there at some more friendly resort, talking of the adventures of the fight, and expressing their conviction that a day of success must come, and that heaven must pity their country, now the victim of every unbridled passion. On the green and laughing fields of Lusitania must soon rise the sun of justice and liberty, now eclipsed since the day that a handful of adventurers, without honor or conscience, without any sentiment of humanity or idea of patriotism, hurled Portugal along the dark day of despotism and anarchy.

It is a fault which history will not easily forgive, the weakness of Señor Canalejas, who has become the executor of the vengeance of the Portuguese Government on the unfortunate monarchists who sought refuge in Spain. No prudent policy of neutrality, no diplomatic obligation of avoiding conflict in a time of disturbances can justify

the rigor of which we are witnesses. No civilized government has ever done so. What might have been expected was to remove the refugee insurgents from the frontier and prevent hostile action; but no nation would conduct them, under a military guard, to what is practically a prison. At the time of the horrible assassination of King Carlos, and his eldest son, Republican refugees in great numbers crossed the Spanish frontier; and although their hands were red with blood, they were allowed to go where they pleased: they passed without molestation through the streets of Badajoz, of Cáceres, Orensa and Tuy, until a little later the Republican banner floated over the palace of Belen.

Señor Canalejas has done ill, very ill, in submitting to the demands of the ridiculous and bloodstained Portuguese Republic, and to the desires of the Republicans of Spain, to the scandal of those who are loyal to the monarchy, and of all serious public sentiment. Humanitarian and chivalrous Spain is indignant at the treatment of a small number of gallant men, whose only crime is the refusal to sustain a revolutionary domination, which in the name of tolerance has declared war to the knife on the Catholic Church, expelled its bishops, exiled its religious, trampled on every sacred belief. In the name of liberty this tyranny has throttled the press, silenced every voice that would not defend its *Carbonari*, and in the name of equality and fraternity resorted to poison and the dagger to remove its opponents.

What renders the Spanish Prime Minister more guilty is the fact of the well-known cooperation of Spanish and Portuguese Republicans. The propaganda of the former in Lisbon against their own King is open and notorious: there is for them neither let nor hindrance in their nefarious plots in the Portuguese capital. Señor Canalejas reserves his energies for the monarchist refugees. To repress these are the soldiers employed and public money wasted. In larger cities—Barcelona, Valencia, Bilbao, the exiles could find a means of sustenance; but they must remain under guard in Cuenca. The following incident, insignificant as it is, shows the sense of exile in the hearts of the Portuguese refugees: One of them at the door of the inn took a child in his arms, and kissing it, with tears said, "I, too, have children." The bystanders wept with him, and I myself withdrew when I thought of home.

NORBERTO TORCAL.

### Motoring to Ostia

ROME, August 10, 1912.

Nowadays we hasty travelers are apt to consider that Rome and its environs are wholly exploited. Frequent visits, pictures, lectures have caused us to regard them with a certain familiarity. Yet like her name, Rome's vitality is eternal, each turn of the spade in her soil revealing fresh aspects or lights on spots long neglected or abandoned. More specially after a lengthy sojourn in Rome one marks this ever-recurrent Renaissance of the innate modernity, the all-pervading utilitarianism of ancient Rome, which bridges over centuries in bringing the old Roman days close to us. An exemplification of this comes home to the mind in a recent visit to the ruins of Ostia—the port of Rome. Must one confess? Not its historic interest and associations alone led us to Ostia, but a brilliant summer morning, when Horace's *Campania Felix* beckoned imperatively from the city to its wind-blown stretches of infinite restfulness. Those who have stayed long in Rome well know that imperious summons of the Campagna, when the sweet scent of



grass and flowers rises up in the summer dusk, even in city streets. Repeatedly one has obeyed it, to climb Tusculum hill-sides or explore Sabine valleys, or linger by the curiously-still calm of Alban Lakes. So far, however, the sea coast of Latium had been left unexplored, and the long level road to Ostia, with the promise of the sea at its end, seemed to offer infinite possibilities of country delights. Even the road within the city, once past, the garish, tremendously crowded, modern streets, formed a preparation for what was to come.

Growling out its suppressed ejaculations at time-wasting obstacles, that most human of machines; the motor, sped by the playground of history, past the steps of the Capitol, the gloomy Theatre of Marcellus, and the dainty Temple of Vesta, till it swung out finally from the congested Ghetto into the broad road under the Aventine hill. Swiftly we flashed by the cypresses of Keats and Shelley's Garden of Adonais, under the Aurelian Wall, through the Porta San Paolo to the Ostian Road. Full of charm is the spin through the Campagna, green with the radiant glory of summer, as the motor purrs contentedly along the smooth ribbon-like road by grand old Tiber (*Teverone*—big Tiber) as the Romans lovingly call their classic river. A flash of colossal buildings, and St. Paul's outside the walls, the last great landmark is far behind, while Rome lies like a scattered low-lying mass on the horizon, sunk in the immensity of the Campagna. On we glide through a labyrinth of country roads, emerging at intervals for glimpses of Tiber, no longer turbid and sluggish as when within city walls, but clear and sparkling as the blue sky above it.

Fields of gold stretch away on either side; fragrant hawthorne hedges, fringed with bluely-violet wild-flowers border the river road, where trees meet overhead. The horned Campagna oxen—gentlest of creatures—browse in an emerald background of billowy meadows, undisturbed pictures of pastoral peace. Young birds, young trees, young foals run riot everywhere, as if all things youthful had come out to greet this ideal summer day. Even sober Tiber abandons his heavy undeviating course to break into exquisite curves, reaching the vaporous horizon line. In this atmosphere of incarnate joyousness it seems almost inappropriate to visit a ruined city. Yet when the village of modern Ostia, with its battlemented fortress is past, and the "Scavi" or "ruins" are in sight, reached from a country lane sweet with lilac and hawthorne, the dominating vitality of the early summer morning conquers even the inevitable sadness of ruin.

Utterly different from the effect produced by other ruined cities is the first glimpse of the broad white Ostian streets, flooded with a glory of sunshine, where the triumphant figure of the "Winged Victory" on her pedestal stretches out colossal wings to greet the wayfarer. To many minds the great *human interest* and attraction of Ostia consists in the fact that they have left it *as it was*, with the signs of the daily life of 2,000 years ago still about it. Unlike Hadrian's "Tivoli Villa" or the "Baths of Caracalla" (both but the colossal shell of past glories, a mere gathering of historic walls and sites) Ostia, as she emerges daily more perfect from her twenty centuries strata of mother-earth, presents a finished living picture of a busy commercial port, whose every detail the present-day traveler can clearly trace. Nevertheless, it is a tiny kingdom in itself, in whose vast extent one might be lost, were it not for the custodians of the "Scavi," who are ready to lead one through the devious ways, and reveal (with that instant mental

recognition of the sympathetic and interested listener, which is the birthright of Italians) the gems of their treasure house of archeology. The first introduction to the city is the "Street of Tombs," the "Via Appia" of Ostia, lined on either side with exquisitely sculptured "sarcophagi" and "columbaria." Here the tomb of a tiny child, with a baby figure carved above it, claims pathetic human interest; there a "sarcophagus," worthy of ancient Greece, sculptured with winged "Amori" or cupids, bearing the torch of life—the world old human striving after the ideal of immortality. Some of the funeral chambers are absolutely marvellous in their preservation, especially those of the richer class of inhabitants, enriched by mosaic pavements, and provided with private altars, on which to offer sacrifice to the gods. The walls of these chambers are lined with niches, each containing its covered terra-cotta urn, with the ashes inside.

At the end of the "Street of Tombs" begins Ostia proper, with the "Porta Romana," where stood a triumphal arch, flanked on either side by two "Winged Victories," one of which still remains as the guardian genius of the city of peace. The other twin goddess, unfortunately, was so utterly mutilated that it became impossible to piece the ruined fragments together. Not far from the "Roman Gate" the pedestal of a monument has been discovered, which curiously reminds us of modern memorials, for it bears an inscription recording the fact of its erection to commemorate the visit to Ostia of some Emperor or important political personage of the period. The early excavations of Ostia were begun more than forty years ago, but afterwards left in abeyance until two years since, when the project of connecting Rome with Ostia by a railway line, long in contemplation, caused a "renaissance" of interest in Rome's grand old commercial port. Excavations were undertaken on a large scale, producing most interesting results, and at present discoveries are being made which daily increase the value of the archeological remains, though a wide area still remains to be excavated.

On a lower level than the city of the second century, whose streets and buildings we see to-day, splendidly massive structures of the *Republican period* have been unearthed, with their colossal blocks of travertine, more solid even than the masonry of the Empire, which, in its turn, appears to us as the acme of solidity and strength. Along this Roman road from Ostia flowed an unending stream of traffic to the "World's Capital." Even to-day the deep ruts of chariot wheels are plainly visible, worn as if by a file with the constant traffic. It is estimated that fully five hundred carts passed daily up the road to Rome, bearing loads of grain, salt, oil, and produce of all description, not counting the river traffic, which was immense. It needed a *fleet* of barges waiting at the port for the unloading of the African galleys, to convey the spoils of Carthage, the precious weight of Numidian marbles to Rome, to increase the splendor of its imperial luxury. How much of the marble magnificence of Rome came in the embryo state along this sunny, quiet road, marbles and precious stones, to make the "Palatine," the hill of Emperors, a dream of almost Oriental richness, or the "Baths of Titus," and the "Golden House of Nero" into treasure houses of the costly and exotic. For Rome, the "utilitarian," was yet Rome the "eclectic." She gathered from every tributary province and conquered race the best of their art and civilization, weaving it into her fabric of empire for her own ends.

M. DONEGAN WALSH.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### Labor Day

Labor Day, if rightly considered, is a day of serious thought for both Capital and Labor. It is not a protest against the established order of society, although it may justly enough offer an opportunity for bringing into public notice the abuses which occur under existing conditions. Neither is its sole purpose to emphasize the power or the dignity of Labor, and the obligation resting upon all mankind of earning their bread in the sweat of their brow. Its main object, rather, should be to lead men to a more thorough realization of those sacred rights and duties on the part both of employer and employed, which the Church is best qualified to define. The vital labor issues of to-day far transcend the narrow bounds of purely economic considerations and enter intimately into connection with the most important questions of charity, justice and religion. It is here that the teaching authority of the Church can not remain silent.

Radicalism, on the other hand, is striving to make of Labor Day nothing more or less than an occasion for revolutionary propaganda. Socialist orators are in readiness, eager to seize every opportunity of delivering their inflammatory speeches wherever they can gain admittance or secure an audience. Labor extras, filled with exaggerations and appeals to class hatred, are issued from all the Socialist presses and bought in vast quantities for distribution even among the men marching in the ranks of the great Labor Day parades.

That this abuse, which would make of the one day most sacred to labor interests a mere occasion for political propaganda, for the sowing of dissension and the undermining of all authority, human and divine, may be duly checked and counteracted is clearly the first duty of all true labor leaders. It is in the interests of labor itself that steps should be taken against all perversions of the

great purposes of Labor Day. The exclusion of the Socialist I. W. W. from participation in the parade was a proposal of this nature. Stringent measures, however, must still be resolved upon by the American Federation of Labor before it can shake itself free from its "Socialistic Incubus."

That the Church has begun to take an active part in the Labor Day celebration we have already noted in a previous issue. At New York a great number of prominent labor leaders, as well as the rank and file of the vast labor army, answered the invitation to attend the labor celebration held at Saint Patrick's Cathedral, while at San Francisco the earnest wish of Archbishop Riordan was expressed that services might be held in all the Catholic churches to "emphasize the religious and moral side of the Labor movement." It was his desire, moreover, that a sermon might everywhere be preached following the principles clearly laid down by Pope Leo XIII in his Encyclical, *Rerum Novarum*.

### Poincaré Says His Prayers

In France the people and the press have not yet stopped talking about the unusual and significant honors heaped upon M. Poincaré during his recent visit to Russia. But an incident occurred while he was there that has made some people merry and has provoked others to anger. He was compelled to say his prayers in public. It was at the grand review of 40,000 men. The sun was just setting, and the rays illumined the faces, as well as the armor of the troops. It was seven o'clock, and as the bell tolled from the adjacent tower a bugle call commanded attention. Instantly the Czar uncovered, and with him the 40,000 soldiers stood bareheaded listening with the profoundest reverence to the recitation of the Our Father. It was their evening prayer.

What were Poincaré's thoughts at that moment as he stood bareheaded, and to all outward appearances praying? A short time before he had publicly announced that religion prevented even the prominent politicians of his own party from having a voice in the government of the country. He was once a Catholic, and now before him he sees what was substantially all schismatical Russia, from the autocratic Czar down to the humblest soldier in the ranks, uniting in a solemn act of homage to Almighty God. And yet he was asking Russia to help the atheistic Government of France in case of war. Would they make good allies?

Some of his friends at home are indignant over the whole affair, and are protesting that the Czar had no right to "drag" him, as they express it, to such a ceremony. The same men saw nothing when Fallières a few months ago courteously received the representatives of Mohammedanism in Algiers and benignly assured them of his protection. It was noticed also that the *Marseillaise* was not played at any of the receptions, but that, on the contrary, the authorities paid him the



dubious compliment of making him listen to the *Marche Napoléonienne*. Was it to remind him that Russian soil was once littered with French dead in the famous retreat from Moscow?

Poincaré was received with great enthusiasm on his return to France, but he has not yet told all the diplomatic secrets of his mission or manifested his personal impressions.

### A Costly Superstition

At a Congress of American Jewellers held not long ago in Kansas City there was solemnly drawn up a new list of birthstones which is to be faithfully observed in the United States by all who wish to retain the good opinion of these jewellers. Now a birthstone, be it said for the illumination of the ill-informed, is that precious gem which an ancient superstition has assigned to each month of the year. The garnet, for example, is sacred to January; the amethyst to February; the diamond to April, and so on. Each jewel, moreover, symbolizes a certain virtue and is supposed to exercise a powerful and mysterious influence over the lives and fortunes of those who have been born in the months to which it corresponds. The pearl of June, for instance, brings luck, and also signifies innocence. The ruby affords divine power, love, dignity, and royalty, but, best of all, it will cause the return of money that has been stolen from its owner.

In old books on astrology there is doubtless written a vast deal of such nonsense. But the modern marvel is that men and women, who would consider as superstitious a Catholic's reverence for the relics of saints, believe with a childlike faith that a topaz is a protection at sea, or that those who wear a turquoise succeed generally in their undertakings. Catholic "superstitions" at any rate are not so costly as those the American jewellers are fostering. For no one can examine carefully their revised list of birthstones without being led to suspect that it has been prepared for the purpose of creating a demand for some of the more precious and expensive gems.

### Anglicanism in the Colonies

For some time the Church of England in British Columbia has been appealing vigorously for money and men. Friends in England started a special British Columbia Fund, distinct, as they were careful to announce, from the Western Canada Fund; and they told the public that only liberal contributions could save British Columbia for Christ. Money was given and men volunteered in response to this appeal.

One of the men has returned disgusted and has published the reason of his disgust. After waiting some months for an assignment he was sent to Fort Steele, which, he was told, was in pressing need of a Church

of England clergyman, and which was so eager for one that the inhabitants had provided a house and subscribed three thousand dollars for a church. To his dismay, he found that there were only fifteen Church of England people in the place, and in all the country round, for some five hundred square miles, no more than another fifteen. Of course, he found a flourishing Catholic mission, and the Presbyterians were at work on the Protestant side.

The disgusted minister may be told that this was no reason for the giving up of the work; that in the fewness of his people consisted the pressing need of Fort Steele, and that his business there was to convert other Protestants, and even Catholics, to his sect. He would answer by asking, what grounds there are for hoping for such conversions? In British Columbia, as in the rest of Canada and throughout the colonies, the Church of England stands rather for respectability and ties with the mother country than for anything very definite in religion. People join it, not because they find its doctrines and ministrations necessary, but because they are getting up in the world. Protestants at large are indifferent to it, finding in Methodism or Presbyterianism whatever religion they stand in need of.

As we said a short time ago with regard to the Falkland Islands' appeal, the notion that Englishmen at home should provide for the religion of the more prosperous English abroad, is peculiar to the Church of England, and it is not easy to see any reason for it. Other Protestants beg for missions, but Methodists or Presbyterians in Great Britain are not expected to pay for Methodism or Presbyterianism in Canada. These are self-supporting. Yet, relatively speaking, the Church of England in the colonies is well off. Its strength is in the upper classes, of which the members support racing, yachting, costly frivolities of every kind, and they could support the Church of England, too, in all its extension within their territory, if they valued it sufficiently. But in the colonies the Church of England is an exotic. Its specific character is lost. The Lord Bishop, the Very Reverend Dean, the Venerable Archdeacon, the Reverend Canons, are but the shadows of what they are in England. Hence, it comes, as a Toronto clergyman told his brethren across the Atlantic—they did not like it, but too often the truth is unpalatable—the Church of England has no prospects in the colonies, except inasmuch as it conforms itself to the other Protestant denominations. It will be assimilated to them, but that it will absorb them is a dream too idle to be indulged in.

### How to Be Great: Play

One may fairly question whether the report sent out by press agencies regarding the recent utterance of President E. B. Bryan of Colgate University is an accurate one. Addressing the Teachers' Institute held in Pittsburgh August 28, Dr. Bryan, it is said, made the remark-

ably silly claim that "not the bookworm who is near-sighted nor the student who plugs long past the midnight hours" becomes the great man of our nation, but the man who is prominent in athletics. Surely the good Doctor must not have intended his hearers to take his praise of college athletics seriously when he affirmed:

"It is the hero of the baseball diamond, the gridiron and the track who performs the heavy and serious tasks that will confront him in life. God has written in His own hand 'Thou shalt play.' Play is the greatest educational agency we have to-day. It promotes initiative, teaches self-sacrifice and the implicit obedience to the laws of our country. It makes the youth upright and honest. The diamond and the gridiron are the moulders of the great men of our country."

Was he minded to indulge in a bit of playful sarcasm at the expense of the college athlete and the exaggerated honor in which little minds hold him? We certainly hope so. Dr. Bryan's assertion is too ridiculous to merit attention were his words to be accepted in any other light.

#### A Model for American Catholics

If Catholics in America are still obliged to draw their propaganda lessons from the restless zeal and gigantic labors in literature, organization and endless lyceum work of their Socialist fellow countrymen, the story is somewhat different as it comes to us from Germany. Socialists can not help recognizing the magnificent progress of the Catholic Volksverein. "Almost nine million 'dodgers,'" writes the Socialist press, "went out from M.-Gladbach during the last year. Two millions and a half of literature intended for the purpose of organization, for the acquisition of new members and the instruction of propagandists were published there. To this must be added almost one million of books from this same source. If furthermore we consider the many various courses given at the Centralstelle and throughout the entire country, the enormous number of public meetings and other propaganda movements, we certainly must acknowledge that the Catholic Volksverein is not to be underestimated in its zeal or in its ability to carry on successful agitation no matter with what party it may be compared throughout the entire world."

The Catholic Central Verein of the United States, modelled upon the German Volksverein, has striven according to the best of its ability to pattern itself upon its great original. It is gratifying likewise to note in this connection that the need for social education, which alone can make Catholic social activity possible, was more fully than ever recognized by the Louisville convention of the Federation of Catholic Societies.

Little had hitherto been carried into effect by the Federation in this most important field of social reform. The formation of a Social Service Commission is now, however, virtually the beginning of a new life. The special evening devoted to the discussion of social questions

touching upon the labor issue was a most encouraging sign, and the support given to the Catholic Women's organization will likewise aid in this direction. Bishop Muldoon, in speaking to the delegates of the Catholic Press Association, proposed to offer to every paper a column or two columns of material upon social subjects every week. Some financial contributions, he realized, would be needed for this in order that competent men might be selected for the work and experts engaged who could instantly be sent to the scenes of labor troubles. Their accurate and uncolored accounts would then be trusted and would safely guide Catholic sentiment and action.

"Now," he asked in the name of the Social Service Committee, "will you stand behind us, as an association, and help us to put before the people the information of what Socialism is and how it should be dealt with? Any one can tear down a building, but it takes properly trained men to build one correctly. Will you give us your help in building up Catholic sentiment? We want to work along all social lines. . . . If we are going to overthrow Socialism we must attract the Socialists to us. We must show them that we can give them what they want according to the law of God. We must stand behind them. We must 'pour oil into their wounds,' and surely there is no hand that is kindlier to pour balm than comes from the side of Jesus Christ unto suffering humanity."

#### Artificial Stimulation

This fall a class room in one of Manhattan's schools is to be fitted out with concealed electric coils for the transmission of high frequency currents, and when fifty "mentally defective" children have been gathered there, the switch will be thrown back, the teacher will begin to expound the text-book, and behold! the brains of the children, as is confidently expected, will be so wonderfully stimulated by the high frequency current that by the end of six months even congenital goslings will be transformed into scintillating cygnets who will henceforth outshine with ease their most brilliant comrades. The City Superintendent of Schools has given his sanction to the experiment, several philanthropists have contributed the \$10,000 required to finance it and the public, with intense interest, is awaiting results.

But no fears, strange to say, seem to be felt that if the success of the experiment marks the passing of the stupid and even of the lazy child, hundreds of school ma'ams, their occupation gone, will be reduced to beggary. Perhaps the wisdom of the fathers has foreseen, however, that this "artificial stimulation" is likely to make boys and girls so mischievous and unruly that teachers will still be required to preserve order. But let us not harbor so base a thought. For if teachers, ten years from now, are needed at all their sole purpose, unquestionably, will be to keep children from learning too fast.



### Suppressing Newspapers in China

The oldest newspaper in the world has just been suppressed. It was a Chinese sheet called the *King-Bao*, and it issued its first copy as early as the fifth century. So, at least, *La Croix* of Paris assures us. At first it was an *edition de luxe* and consisted of ten pages of yellow silk and, of course, only the grandees of the empire could afford to subscribe for it. Little by little, however, it became more democratic in form, and sent out a considerable number of copies. It had the usual amount of adventure in its long career, the most notable of which occurred in the twelfth century. Its editor in chief had the temerity to suggest that the Government should fling aside its old traditions, and send some intelligent men to Europe to learn what was going on in that part of the world. Poor man! he never dreamt of what was in store for him, though he was one of the most famous poets of the realm. Gour-Non-Chang, as he was called, was haled to court, and when his offence was proven he was promptly decapitated, and his head, minus the ears, was carried through all the cities of Northern China as a warning to all literary men of the future. The new Republic has not decapitated the editor of this venerable paper, but has suppressed the sheet altogether. The offence that provoked the penalty is not specified. But if all this be true the new Republic has not much respect for the liberty of the press.

The Catholics of France are showing in numberless ways their determination to rebuild again in their native land the religion which was once the glory of the nation. The volunteer lay catechists in the Sunday schools are already as numerous as an army. They are no less than 40,000, and they are teaching 250,000 children of communal schools. This is only a beginning, and Mgr. de Gibergues, who is chief Director of this splendid work, feels that still more splendid results will be achieved. The men and women of America might profit by this example of their persecuted but enthusiastic brethren beyond the sea.

At the second annual meeting of the Catholic Press Association, held recently at Louisville, there was a report offered from a committee that had been at work for a year on ways and means to better news facilities. The net result of the effort seems to be that if twenty papers could be got to pay \$2 each a week, a special syndicate letter would be sent them from Rome. Up to the date of the meeting this minimum number had not been secured. Judging by an editorial paragraph in the *Southern Cross* of Buenos Aires, for July 26, they do things on a much more elaborate scale in South America. There has been an agitation there also for the establishment of a Catholic daily, "and," says the *Southern Cross*, "its work has appealed so forcibly to the Argentine Catholic mind that a lady has handed over the sum of \$200,000 to

*El Pueblo* for the purpose of forming the nucleus of a fund for a great Catholic daily paper which will be able to hold its own against any newspaper in this city. . . . All honor, then, to the generous donor. The best way for Catholics to show that they sincerely appreciate the generosity and religious spirit of this Argentine Catholic lady is to second her efforts by helping *El Pueblo* in the elevated mission now entrusted to it. A much larger sum will be required for the new paper, and every Catholic in the country can participate in this grand work by sending a subscription, big or little. As several people have already subscribed spontaneously, a subscription list has been opened, and all the cash received is laid aside for the great object in view."

"The Roman Catholic laity is the base of a pyramid, at the apex of which is the Pope, who controls the whole structure," said a Rev. Dr. Patterson of Belfast, who is doing a little summer preaching in Toronto. Our Lord put the Pope in the foundation, but Dr. Patterson knows better. Why is it that whenever Protestant clergymen begin to speak in figures about the Church, they can not use those of the Gospel, but have to invent new ones of their own? Some time ago a Protestant bishop said the Church was an arch; now a Presbyterian doctor calls it a pyramid. The bishop said that an arch is held together by the keystone, which, as regards the Church, he took to be Protestant Episcopalianism. The doctor tells us that a pyramid is controlled by the topmost stone—it would be hard to make a more idiotic assertion. There must be something wrong about their notions of the Church that compels ministers to leave the Gospel for figures of their own devising.

We recommend to the attention of our readers an extract from the current issue of the *American Freemason*. It will be found in the column of "Pulpit, Press and Platform" of our present number. The writer, who is a distinguished personage in the Craft, complains of the lack of energy and system in the Freemasons of the United States. They forget, he says, that they have an object in being members of the Order, and they should display the same vigor and determination as their brethren in France, Italy and elsewhere in combating the ever-growing power of "Clericalism," which means, of course, the Catholic Church.

From all appearances China will be dismembered. The first step is thought to have been taken by England's insistence upon the independence of Thibet, which threw off the Chinese yoke when the Manchu dynasty fell. China is forbidden to attempt its subjugation, nor will England even allow any peace delegates to visit the Llama. It will, however, permit a sort of suzerainty by China. On the other hand, Russia crushes all hope of recovering Mongolia, and Japan is with it in the project, and probably England also.

## LITERATURE

**Apropos of Formal Logic: A Scientific and Social Problem.** By F. C. S. SCHILLER, M. A., D. Sc. New York: The Macmillan Co.

Coleridge once said that every man is born an Aristotelian or a Platonist. If this be true, some squander their goodly inheritance early in life, and learn to satisfy themselves with the loose principles of Protagoras. And though the number of these men may not be large, yet their zeal and energy are astounding. They write incessantly with a vigor and insistence which would do credit to a good cause. The latest achievement in which they find satisfaction is due to Dr. Schiller, who has just given to the world "Formal Logic: A Scientific and Social Problem."

This book is worthy of notice because it crystallizes many humanistic principles in such a way that their fallacies either lie on the surface or can be deduced from the pages without great mental strain. The author's aim is frankly destructive. He would sweep away existing systems with a view to humanizing truth. The intent of his and kindred philosophies is to penetrate into the "supercelestial" heavens of the Pure Reason, there to upset the centre of gravity of the Intelligible Universe and dethrone the Higher Synthesis of the Devil and the Deity, the Absolute, and institute a general "Götzendämmerung" of the Eternal Ideas ("Studies in Humanism," p. viii).

As is clear, we are not sure that we understand all this, but it appears to mean that the Professor, who poses as a sort of Prometheus, would wrench logical truth from heaven and restore it to its rightful place amongst men. Hence his purpose and labor are humanistic. And this volume is intended to further the cause. From beginning to end the book is a high-pitched, sustained attack on formal logic in general and the scholastic variety in particular. The author's whole soul is in revolt against this unhappy science, which he denounces much in the same way that Mrs. Eddy's disciples condemn "malignant animal magnetism." In his mind, it is the cause of the world's great woes. In fact, there is nothing quite so pernicious, save perhaps original sin. Its ramifications are everywhere. All spheres of life feel its blight. It terrorizes (p. 397), and rules by fear (p. 395), and impedes science (401). Under it, freedom and attractiveness of scientific research must seem something inexplicable, abnormal and monstrous (p. 399). It has profoundly alienated the best human thought from religion (p. 401). And anti-clericalism is only a secondary phenomenon, and a mild reaction against the far more serious outrages upon the freedom of human thought and action and the dictates of common humanity which have been perpetrated for centuries in the name of religion, *at the behest of Formal Logic* (p. 402). Even theologians have sacrificed the spirit of faith to it (402), and heresy is a crime fabricated wholly out of it (405). The threats against "heretics" of hell fire and incineration proceed not from religion but from formal logic (405). Its faults are dogmatism, intolerance, pedantry, contentiousness, timidity of thought and a cowardly avoidance of risks. And the dogmatic temper, which is a widespread curse, draws encouragement from it (406). How could it be otherwise, for the logician's motto is *La vérité c'est moi* (319).

This surely is a startling indictment; an appalling catalogue of crimes, unsurpassed even by the long Jansenistic tables of sins that stood out in flaming letters on the pages of our childish prayerbooks and terrified our youthful years into fitful virtue. Yet it is all true, despite the testimony of common sense to the contrary. For the Professor is ready to prove that common sense is wrong in her contradictory estimate (p. 395).

Wonderful though it may seem, Dr. Schiller has not yet exhausted his power of vituperation. There are a few naughty words left, a few ugly charges unrecorded. These are reserved for that "hybrid between theology and formal logic" (Preface, p. x), Scholasticism, which reigned supreme "during the long darkness and sterility of the Middle Ages" (p. 401); days "not of faith, but of formal logic." This is the climax. "*Vos plaudite!*" For even the vigorous Huxley fell far short of it when he held up to scorn medieval education "with its formal logic devoted to showing how and why what the Church said was true and must be true." Such a torrent of words would overwhelm us, did not Tweedledee come to our rescue with his "Contrariwise, if it's so, it might be; and if it were so, it would be: but as it isn't, it aint. That's logic."

A more exhaustive knowledge of the science which he condemns so injudiciously would have saved the Oxford don from a tirade which reflects little credit on his scholarship and his temper. But perhaps it is well that he writes as he does; for thereby he enables us to appreciate to what extent he is fitted to pass judgment on a great scientific system. For surely the calm, critical acumen which is necessary for effective destructive and constructive work is not found in the fire nor in the whirlwind. It is in the gentle zephyr. But more of this later. We shall stop here only long enough to thank this humanist of his school for revealing to us the source of the unbridled wickedness of Aquin, Bonaventure, Bernard and a host of other "formalists" who, we had thought, illustrated the world with learning and holiness. Logic corrupted them.

So much for the temper of the book. What, now, of its science? And this is really the important feature. The author is an ardent Protagorean. He accepts with loving thankfulness the great principle of the sophist that "man is the measure of all things," telling us that it is to be "ranked even above the Delphic 'Know thyself,' as compressing the largest quantum of vital meaning into the most compact form" ("Studies in Humanism," p. 33). As a consequence, philosophy is idiosyncratic. In point of fact, "every metaphysic works up into its structure large masses of subjective individual material, and hence takes its final form from an idiosyncrasy" (ibid., p. 18). Hallucinations, illusions, whims, individual preferences, private judgments and idiosyncrasies largely determine its nature (ibid., pp. 33, 34, etc.), and logical assertion grows up in a jungle of wishes, desires, emotions, questions, commands, imaginations, hopes and fears which determine its meaning and from which it cannot be abstracted for examination, purification or classification (Formal Logic, p. 9 et passim).

In other words, each man is his own philosophy. And each philosophy is fabricated to a great extent from psychical phenomena peculiar to the individual. Whims, dreams, visions, hallucinations and the other flotsam and jetsam of a distraught soul may play not only a directive but even a dominant part in the formation of a system of thought.

Under such abnormal conditions, whence the possibility or necessity of a book on logic or any other branch of philosophy? Such a work would be impossible, unnecessary and impertinent. For in the matter of the aforesaid emotions every man is a disorder unto himself. No two phenomena enumerated are exactly alike. They differ widely in different individuals. Some are vague and undefined, some sharp and clear-cut; some consoling, some terrifying; some persistent and insistent, some flitting as the shadow of a ghost and whimsical as a maiden's loves; some lead here, some there. No two affect the soul in exactly the same way. Moreover, their content is no less varied and variant. Some concern pickles, some archangels. And a pickle is a bit below an archangel, even in a hallucination. From all this it follows



that philosophies either woven from such material or largely influenced by it will differ vastly. We shall have ours, you yours. Why, then, these portentous humanistic volumes for all the world? Each humanist should be content with his own directory, and not essay a universal philosophy. On our part we have no desire to exchange our particular brand of dyspepsia for theirs. Theirs may not be half so "consoling and exhilarating" as ours. And sufficient for the day is the evil thereof. But if they insist on their purpose, let them follow it to its logical conclusion and write a logic for the delirious, idiotic insane. That done, we shall be able to appreciate what Foulée meant when he said that "After passing through a period in which the intellect was in revolt against the heart, we are entering into one in which the heart is in revolt against the intellect." It is a queer heart that persists in revolt against the head. The result will be an intellectual Jacobinism which will be followed by moral perfidy. Emotions will be developed at the expense of discipline, and there will be nothing to hold the passions in leash. And events are tending that way now. Sturt is meditating a new religion, and Papini a new "*Uomo-Deo*."

But from all this it must be supposed that scholasticism takes no cognizance of emotions. This were a great mistake. Like all sane philosophies, it gives them due recognition, crass and noble alike. The former it deprecates; the latter it cherishes. For they are God-given instruments for a mighty good. And, indeed, in face of facts the pragmatists' charge that scholasticism stifles all emotions and withers the heart of man, is monstrous. Is there no emotion in the soul-stirring hymns of Aquin and Bernard; none in the immortal epics of the scholastic Dante; none wrought into the walls of the majestic cathedrals and minsters of the scholastic ages; none woven into the medieval tapestries that are still the wonder of the world; none depicted in those marvellous mosaics and paintings of the Middle Ages which even to-day, after the lapse of centuries, cause the soul to leap with admiration? The question needs no answer. All can judge of the "long darkness and sterility of the medieval ages when scholasticism ruled unquestioned" ("Formal Logic," p. 401).

This brings us to the consideration of Dr. Schiller's second great principle. Briefly, it is this: Nothing is permanent. Everything is in a state of perpetual flux. Consequently, truth is not static. It too changes; and so there is no such thing as fixed truth. (Few pragmatists distinguish clearly between logical and ontological truth.) Let us see the worth of these assertions. Changes in the ontological order are of two kinds, accidental and essential. The former leave the essence of a thing untouched, the latter affect the essence. Now it is absolutely untrue that essences, either in the concrete or in the abstract, are in a state of perpetual change. Man, for instance, is composed of body and soul. The body may be renewed by gradual changes every seven years, but it still remains a human body, man's body, an *essential* part of that creature. The soul, too, may change, accidentally. It may pass from a state of sin to a state of virtue, from ignorance to knowledge. But it always remains *essentially* the same. Hence, despite changes, man will always possess the two elements which constitute a rational animal, and the proposition which enunciates that fact is a fixed truth. (We limit our consideration to natural truth. Revealed truth deserves separate treatment. We note that Dr. Schiller is true to humanistic principles, and does not admit that revealed truth is fixed. This by way of example. We are cognizant of the objections which can be drawn from different sources against this example. But we believe them inefficient.) Innumerable others of the same kind, and better, can be adduced. Of course, we by no means contend that *every* proposition remains true for *all instances* of time. If the formal object of a

judgment changes, that judgment ceases to be true of the new object from the moment of the change. But we do assert that the formal objects of *all judgments* are not in such a state of flux that the judgments are continually taking on new values.

But granted, for the sake of argument, that everything without exception is perpetually experiencing an essential change, and will continue to do so; would it then follow that there is no static truth? By no means. The judgments ("concepts" in non-scholastic logic) "Things exist," "Things are changing" etc., etc., with the many other judgments which they imply, would be fixed truths. The opposite doctrine is repugnant to the very nature of truth and the intellect itself. Moreover by annihilating universal ideas it is entirely destructive of science. Its goal is complete scepticism. And yet men of fair fame have begun to espouse it. They had better look to their laurels, especially one of much-heralded ability who recently defended his faith by writing as follows of the proposition "The angles of a triangle equal two right angles":—"But what about a concrete triangle, one traced upon the surface of a calm sheet of water, for instance? The surface is part of a sphere, and the proposition is not true." Prodigious! In the olden days, before the wholesome influence of the master's rod gave way to "moral suasion," small boys would be birched for executing a like intellectual feat. This *soi-disant* philosopher would profit by a study of the nature of the "content" and "extent" of ideas and judgments.

So much for the second buttress of humanistic logic. The limits of space prevent us from examining "Formal Logic" in further detail. There is scarcely an invulnerable point in the book. Its disgust of the predicables is due to a false concept of the universal idea; its attack on the principles of identity and contradiction, to a refusal to recognize that the notion of "being" is real and transcendental. And so on, and so on, through many pages in which readers are "mocked and deluded with ragged whims and babblements where they expected worth and delightful knowledge." "Trumpery, frumpery, show and emptiness," as Lamb would say.

We shall await with pleasure Dr. Schiller's systematic work on logic. If his principles be true, such a work appears to us out of the question. At least it is impossible to forecast its nature. And to look for a clue to it in the present volume would be like searching for Victoria's deeds in Herford's "Alphabet of Celebrities," where

"Q is the Queen, so noble and free.  
For further particulars, look under V."

"V is Victoria, noble and true;  
For further particulars, look under Q."

In the end, we beg to express the hope that Dr. Schiller's temper towards scholastics and scholasticism may undergo a change. A perusal of Arnold's "Essay on Celtic Literature," pp. 132, 133, 137, might help him a bit. It is well to remember that "an attempt to crush a rational opponent, not by reason, but by some mystery of superiority, by hinting that one is specially up to date or particularly 'in the know,' is odious and ineffective" (*vid.* "All Things Considered," "Essay on Modernists," Chesterton). Of course, scholastics are obscurantists; St. Thomas, Suarez, Fonseca, are all dolts, idol-worshippers, and their progeny is cross-eyed and crooked like Peer Gynt's. But, prythee, humanists, pragmatists and pragmatists, mercy, if not for our sakes, at least for your own. To break idols and not attempt to replace them by something better is a harsh and stupid process. A steam roller can do the same.

R. H. TIERNEY, S.J.

**The Idea of Mary's Meadow.** By VIOLET O'CONNOR. London: Alston Rivers, Limited, Brooke Street, Holborn Bars, E. C. \$1.25.

This is a charming book. Little Betty's foster mother tells how there was built and furnished in "Mary's Meadow" a dwelling for the child that would give her nothing but holy and ennobling thoughts, and how every influence affecting Betty is kept sweet and wholesome. For her loving guardian has determined that Betty shall grow up "the Saint of Ludlow, gradually converting the children and reforming all their ways."

So the little girl hears golden legends of the saints instead of nursery rhymes, that "she may always dwell in the land of faith." In every perplexity she is taught to ask herself "What would Our Lady wish?" Nearly two score pictures of our Saviour's Mother hang about Betty's home, for there are no secular pictures there nor photographs of earthly friends, "and no song but a hymn to Mary did she ever hear during the first four years of her life."

"Every room," moreover, we are told, "even every little object of daily use, has been placed under the patronage of One of Betty's 'Friends.' Her brush and comb, for instance, are kept by St. Mary Magdalen, to whom we pray every evening as I brush out her hair. Betty loves to hear how St. Mary Magdalen wiped our dear Lord's feet, and she prays to have lovely, long, shining hair, so that she may also wipe His feet in Heaven. A friend once told me that her children's nurse wanted to know what was the cause of Betty's hair being so very beautiful? So I told her, and she told the nurse, who had expected the recipe for some particular ointment and was rather taken aback."

Besides what happened to Betty, there is a pretty love story running through the book, its pages are full of maxims from holy books and abound with the sayings and doings of the saints. Betty's "mother" writes in the first person, and has the exceptional gift of treating spiritual things with delicate humor. "It makes life very simple," she says, "if one remembers that there are no people and very few things. In my world there are only two things, a ladder and a crown—and the crown is still to come." Parents and teachers will be helped by this book.

W. D.

**Social France at the time of Philip Augustus.** By ACHILLE LUCHAIRE. Translated from the French by EDWARD B. KREHBIEL, Ph.D., Professor of European History, Leland Stanford Junior University. New York: Henry Holt & Co.

Here we have another of those shallow, pretentious books our universities are turning out by the cartload. There may be several reasons for its existence in French and for its translation into English, but the only one we can perceive is the desire to contribute to the villification of Christianity, which, apparently, is the chief function of not a few professors who live in comfort, supported either by the endowments given by Christian men and women, or by taxes levied in large part upon the Christianity they revile.

The translator of this book is a Doctor of Philosophy. The simple reader unadorned with a degree will wonder how he came to be impressed by a work so utterly unphilosophical in its contempt of the most elementary laws of reasoning. The plan is very simple. Gather together the denunciations of vice in preachers and annalists, the scandalous jests in popular stories and ballads, and you have a view "in perspective," as these sciolists are fond of saying, of some period in which Christianity was the public law. It ignores man's natural tendency to denounce and exaggerate abuses, and the vulgar inclination to joke on nasty subjects. One might extract from such books as Father Vaughan's "Sins of Society," from the daily papers and the comic week-

lies a fearful picture of the twentieth century, which would ignore all the virtue, piety and sanctity that we know exists in it together with so much vice.

The fact is that the Kingdom of Christ and the Kingdom of Satan have been side by side in the world from the beginning. Catholics cannot forget that the age of Philip Augustus was also that of Innocent III, of St. Francis, St. Dominic, St. John of Matha, and of the founding of their three great orders. It followed closely that of St. Bernard, and during it Cîteaux still flourished. Fervor in cloister and order must imply necessarily faith and piety among other Christians, unless our professors prefer to see in the work of the great founders of religious orders something more supernatural than the Church claims for it, that is to say, a new spiritual creation.

The author and the translator of this book admit the religion of the period they discuss, but they say that it consisted in the worship of relics. Accustomed as we are to the amazing puerilities of our modern professors and doctors, we should not be surprised at hearing that this assertion had been made *viva voce*; but we are staggered at seeing it in print notwithstanding the fact that professors have printed it. One might well say that American patriotism of the twentieth century consists in the veneration of bunting. They are absolutely fearless in undertaking to discuss rules and ceremonies and ecclesiastical wages; but their courage does not save them from blundering.

The book includes many quotations, but as the author does not give the places whence they have been taken, and the translator has not seen good to supply what he omitted, it would be a task without profit to attempt to verify them. Neither can we say anything about the fidelity of the translation. It would be mad waste of money to buy the original merely to make sure that a foolish book has not been made more so in the turning of it into another language.

H. W.

**The Story of Music.** (New Edition.) W. J. HENDERSON. New York: Longmans, Green & Co. \$1.50.

**Cantemus Domino.** Op. 104. L. BONVIN, S.J. St. Louis: B. Herder. Net 50 cents.

**Das Totenofficium.** DR. KARL WEINMANN. New York: Frederick Pustet & Co. 45 cents.

**Messe für dreistimmigen Chor** (Sopran I, II und Alt) mit Begleitung der Orgel. MICHAEL HALLER. New York: Frederick Pustet & Co. 35 cents.

**25 kurze und einfache Orgelpräludien für den Gottesdienst.** JOHANNES DIEBOLD. New York: Frederick Pustet & Co. 60 cents.

We are informed by the publishers that "The Story of Music" is the twelfth edition of a volume published twenty-three years ago. It purports to be "a succinct account of the steps in the development of modern music." The history is interestingly told, clear, and, considering its scope, quite complete. The chronological table at the beginning of the history will prove of no slight help. The author states: "I have decided to tell the history of music, not that of musicians," and in the preface, "Details of biography have no place in the working out of such a plan." We are surprised, then, to find in fine print a note a page long purporting to prove that Gregory the Great believed in and acted on the maxim, "Ignorance is the mother of devotion." We have reasons to suspect that the author under review is poorly informed on Catholic topics.

Father Bonvin, S.J., has done a service to Catholic choirs in bringing together in convenient form in his hymnal "Hosanna" so many noble and beautiful hymns of Koenen,



Greith, Perosi, Casciolini and others, to say nothing of his own excellent compositions. This Hymnal has proved so successful that he has decided to widen its scope by re-issuing for female voices most of its selections under a new title, "Cantemus Domino." We should like to see this new edition "Cantemus Domino" in use in every convent choir, as well for its educational value as because its selections are in keeping with the dignity and majesty that should attend the divine service.

"Das Totenofficium" is a convenient little volume for choir use (the Gregorian music in modern notation) of the Office Mass and Burial Service for the Dead after the Vatican edition. The rubrics and other directions are given in German.

"Messe für dreistimmigen" is a Mass arranged for three female voices on themes taken from the "Missa Brevis" of Palestrina. As a result, there is a majesty and devotional sweetness about this composition that should commend it to the attention of convent choirs who are seeking to observe the spirit of the "Motu Proprio," while Johannes Diebold's "Op. 106" are easy and short organ compositions for the church service. They are in the modern style and well written, but rather cold and severe.

**Markus.** Das Evangelium nach Markus übersetzt, eingeleitet und erklärt von E. DIMMLER. M.-Gladbach: Volksvereins-Verlag.

**Lukas.** Das Evangelium nach Lukas übersetzt, eingeleitet und erklärt von E. DIMMLER. M.-Gladbach: Volksverein-Verlag.

We have already had occasion to welcome the neat and popular little volume upon the Gospel of Saint Matthew written by Emil Dimmler and printed in the Volksverein series "Wort und Bild." The author's method is to give a brief introduction dealing with the person of the evangelist under consideration and the historicity of the Gospel composed by him. He then divides the book, not according to the customary chapters, but according to individual incidents and particular groups of thought, offering his own translations. Each of these brief units is preceded by a blended narration and commentary, which gives in its entirety the substance of the passage together with its necessary explanation. The chapters thus formed and headed with their proper titles do not exceed from four to five small pages, and offer interesting reading as well as the results of scholarly research.

The object of these booklets is to afford the busy men and women of our day an opportunity to read the short chapters in their moments of leisure. Yet the volumes are no less adapted for continuous reading, offering thus a series of simple and interesting lives of Christ for all classes of readers. They are to be had in artistic pasteboard binding for 1,20 marks each; in cloth with gold impression for 2,40 marks; and in parchment with gold edge for 4,80 marks.

It will be interesting to a good many people who were never affected by the craze for Carlyle to hear what has been said about his "French Revolution" in the *Athenaeum*:

"Originality of thought is unquestionably the best excuse for writing a book; originality of style is a rare and a refreshing quality; but it is paying rather dear for one's whistle to qualify for obtaining it in the university of Bedlam. Originality, without justness of thought, is but novelty of error; and originality of style, without sound taste and discretion, is sheer affectation."

Carlyle himself characterized his work as "a wild savage book, itself a kind of French Revolution."

## EDUCATION

### Higher Education in South America

After a trip of nearly a year through South America undertaken under the direction of the Pan-American Union to get first hand information concerning higher education in the Latin American republics, Dr. Edgar E. Brandon has returned to Washington. He intended primarily to look into the educational facilities of every Latin American republic, but later found he would have time to cover only Panama, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil, Venezuela and Costa Rica.

"It is strange but nevertheless true," he states in the report of his experiences, "that nothing has ever been published in this country regarding higher education in South America."

"I first visited Ecuador and Guatemala where they have universities but only in a small way. In Argentina they have more than seven thousand students in their four universities. At Buenos Aires alone they have five thousand students, which is almost as many as on the rolls of any university in the United States. Chile has about two thousand students in the State University, with several hundred more in the Catholic University. Peru has nearly one thousand in the university at Lima, including the three provincial universities. Even a little country like Uruguay has seven thousand students."

"In Brazil there are about eight thousand persons studying law, medicine, pharmacy, dentistry and engineering, but a peculiar fact in connection with this country is that it is the only one in the whole of South America that does not maintain a university. The schools were never organized in university form. They have schools of law, schools of medicine, schools of engineering and many other kinds of schools, but strange to say they have no university that comprises all of these different schools in one organization."

"Another striking fact about Latin America is the great amount of money the various countries are putting into higher education of late years. Many of them are putting up fine buildings, increasing the salaries of the teaching staff, and doing many other things to help along the educational propaganda. Uruguay in the last three or four years has spent more than two million dollars in buildings for schools. At La Plata, Argentina, the university plant, building, grounds and laboratory cost something like ten million dollars."

"One peculiarity about South American institutions is there are no professors who are strictly professors as we understand the term in the United States. The majority of professors are men who practice their professions at the same time they teach. These men teach probably only three or four hours a week, but they come right in from the actual practice of their profession to do this. They are all men of considerable learning and high reputations in their communities. The best physicians, the best lawyers, and even the high state officials all willingly accept professorships in any of the colleges. Almost all South American university professors will usually be found to be men of the highest social standing and considerable wealth. This lends a certain dignity to the institutions which is sometimes lacking in the United States in spite of our better teaching methods. There is no question but that in proportion to the time given to teaching, professors are better paid in Latin America than in this country."

"As far as I know there are only three institutions in Latin American of higher education that are not strictly dependent upon and founded by the State. One is the Catholic Univer-

sity at Santiago, Chile, the second is Mackenzie College at Sao Paulo, Brazil, and the other at Bogotá, Columbia. There are many private schools in secondary education and private societies not religious.

"The length of time necessary to secure a diploma in any of the universities throughout South America is greater than it is in this country. For instance, in law it takes about five years and sometimes six years to get a degree. In medicine six and seven years, and in pharmacy three and four years. The law school is not merely a school of law. It is a school of jurisprudence and comprises courses in juridical sciences like international law, economics, political science, etc. The medical course includes much of the practice our physicians get as internes in hospitals after graduation.

"Some of these institutions are very old and antedate any in the United States. At Lima and Mexico City the universities date back to 1551. At Cordoba in Argentina the university was founded in 1613 by the Jesuits. All three are older than our Harvard University, which was founded about the year 1640. In all the countries I visited, except Brazil, Paraguay and Uruguay, the universities go back to Spanish colonial times. The same is true of Cuba, Mexico, Guatemala, and the Dominican Republic.

"An unusual movement now on foot is that of the student movement throughout South America. They have already held three general students' congresses, with representatives from all Latin American universities. The first was held at Montevideo in 1908; the second at Buenos Aires in 1910, and the third at Lima, Peru, in July, 1912. These congresses have for their object to create a student sympathy throughout all America. The idea is that of a general peace movement of good fellowship and amity between the different countries. An international sympathy as a result of this movement may come about quicker than might be expected because the leading men of all the countries taking part are graduates of the various universities."

### PULPIT, PRESS AND PLATFORM

#### Expert Testimony on American Freemasonry

In view of the constant iteration that American Freemasonry had no sympathy or affiliation with the European variety, the following contribution by the editor to the September issue of *The American Freemason* which proclaims itself: "A monthly magazine designed for information of the wide-spread Masonic Fraternity," will be read with interest:—

"The various papers on 'Needs and Opportunities of Masonry' show an interest in the general subject, and each contribution received gives a different view-point. A number of these arranged for the present issue have been unavoidably put over, but I can not refrain from quoting here the sentences of a Past Grand Master who is of the opinion that the crucial need and real opportunity of American Freemasonry has not yet been touched upon. I have asked a further elaboration of his ideas. He says:

"Your contributors have brought out many matters that should be considered by the Craft at large, with an advantage beyond any present estimate. It can not be too emphatically insisted upon that the tone and quality of Masonic membership should be raised. . . . Instead of gathering a loose, heterogenous mob, it is needed that American Masonry should be raising and drilling and disciplining and equipping an army capable of carrying on a campaign. For too long now we have heard Grand Orators and others declaim on the beautiful mission of Freemasonry, until holy smiles spread over all our countenances, and we fancied we

heard above our heads the soft fanning of the wings of angels.

"Our brothers—and I say 'brothers' advisedly and with emphasis—in other countries have discerned dangers, have discovered foes, and have already fought important battles in the cause of human freedom. No truer words were ever uttered than those of Gambetta, 'Clericalism; that is the enemy.' The enemy is at our gates; already making skilled approaches to our weak national defenses. So soon as it has confidence in its strength of ignorance and bigotry and intolerance, just that soon will a challenge come to the 'fools' paradise' in which we dwell.

"The need of American Masonry is to look with discerning eyes into the events of the time; to learn from current history at home and abroad the tactics that are employed, and effectively, to grip power for enslavement of men's minds and consciences. Let us learn from our brothers of France and Italy and Spain and Portugal—from all Latin Masonry—the power of our foes. So far we have played directly into the hands of those who regard us with inveterate hate. We have echoed the cry of the hostile churchmen that these others are 'godless,' 'atheistic,' 'merely political;' so different from the dear and pious American Masons. 'Divide to Conquer' has always been the policy of the church, and it has worked beautifully for the church's advantage in dealing with our fraternity in the United States.

"In saying this I do not agree with the senseless slanders that make up the stock-in-trade of certain elements and periodicals which might be suspected of opposing the Roman Church for revenue only. I do not take stock in horrible Jesuit oaths, or blasphemies and obscenities in the obligations of the Knights of Columbus, nor in stories of church basements filled with arms and ammunition. . . . It is best to give your opponents in any case the credit of having common-sense. And especially so when they are as astute and experienced as the leaders of the ecclesiastical forces. There is enough to charge upon these clerical foes, and matters far more dangerous than such silly tales. Is our disorganized mob of Masonry capable of taking the field with any chance of success against such foes? Could we accomplish even a small part of what these our depised brothers of Latin Europe have done? The need of the American fraternity, now pressing and all-important, is to drill, discipline and equip the real fighters, and get rid of or relegate to the rear the incompetents and weaklings and time-servers."

#### "Cosmopolitanism and Catholicism"

"It is true, no doubt, that Catholicism has tolerated war in the past and has even been the occasion if not sometimes actually one of the two causes that go to make a quarrel," says Mgr. R. H. Benson, in the *North American Review* for September; "yet war is in itself the very last thing that she desires who struggles to follow the Prince of Peace; she is human, however, as is the rest of humanity (though she claims something besides her humanity), and her human rulers are as prone to passion or to error in such affairs as the rest. But at least it is her ideal to ensure peace; and, indeed, in her own immediate sphere of faith and morals she has realized her ideal as no other society has ever realized it. She is open even to no such temptation as are national churches, who, by their very identification with national secular bodies, must always be inclined to take sides with those whom they spiritually represent and to give supernatural sanctions to purely secular quarrels; she, on the contrary, even on the lowest political grounds (to say nothing of the highest motives) must always regard war as the



very last expedient, since war, in setting nations at variance, tends also to divide the children of hers who stand on either side. . . . It is remarkable, if nothing more, that that vision which prophets and kings are only now for the first time even desiring to see—a breaking down of partition walls between nations, a unity basing itself upon a common humanity and judging itself to be of more value and permanence than the local or temperamental divisions that have hitherto separated the race of man into competitive and mutually jealous groups—that that vision should have been actually perceived by Catholic Christianity two thousand years before its secular counterpart—Cosmopolitanism—was ever dreamed of—word or thing. 'There is neither Jew nor Greek, Barbarian nor Scythian, bond nor free. They are all one.'

## SOCIOLOGY

### Taxation of Religion

A frequent characteristic of modern constitutions is the taxation of property used for religious purposes. The exemption which such property enjoys in older communities is not allowed in many of our western states, nor in British Columbia, to mention one of the Canadian provinces. But one would have thought that in this matter the younger societies might well have learned from their elders.

For, let it be noted, such property is devoted to public service, differing in this entirely from purely private property which the owner uses for his own personal profit. No one, except in rare and altogether accidental circumstances gets rich out of such property. It is held as a necessary condition of the teaching of virtue and morality under the highest and most efficacious sanction. Because religion must reach the people effectively the property which serves it must be within reach of the largest number. Hence it must be in a good locality. How often do we hear that such a church is obliged to leave a locality otherwise most suitable because it cannot afford the taxes. This means simply that it is penalized for having made its work efficacious, and is driven elsewhere to some outlying district where its power for good is greatly restricted.

Moreover, everybody knows that efficacious religious work lightens the burden of the whole community. Not only do schools conducted by men and women who look for no remuneration, but only for the bare necessities of life, relieve the public purse of much of the cost of education, but they also by training youth in the highest morality, conduce greatly to the maintenance of public order, and to the restriction of crime. Besides this churches and schools, the former especially, are naturally of a noble architecture and not the least among the ornaments of a city. As they are dedicated to God, those who administer them make them as beautiful as their means allow. To tax them reduces the means and therefore detracts from the beauty. It does more. The imposers of the tax say virtually to the builders: "The more beautiful you make your buildings, the more you adorn our city, the heavier you shall pay for the benefit you confer on us."

But those considerations are chiefly utilitarian: let us come to others based upon justice and right. Everybody admits that the function of government is to safeguard the individual's rights and to facilitate the exercise of them. Man's highest and most sacred duty is to worship God; the most venerable and most indefeasible of human rights is to be unimpeded in that duty. This has always been recognized; it has come down to us from our ancestors as a precious inheritance. To tax churches, in which the duty is performed and the right exercised, to tax schools in which children

are trained in their duty and prepared for the exercise of their right, is to penalize the individuals, instead of protecting them; to impede instead of facilitating the exercise of their most cherished right.

Some will say that this reasoning would be conclusive if all the members of society were agreed on the obligation of worshipping God, or were of one mind in wishing to do so; but now that not a few do not admit the obligation and very many are unwilling to exercise the right of discharging it, things are changed. This, if properly understood, instead of depriving the rest of the right to exemption, actually confirms it. If all were worshipping God, a tax upon that worship would fall equally on all. It would not be a just tax, but at least, it would not be a penal tax. But more is to be said. To tax the worshippers of God because others do not worship him and pretend that equal treatment demands this, is to strike at every existing right. The individual's right to worship God publicly in company with his fellows is antecedent to the modern denial of God and of that right. It cannot be invalidated by such a denial. One might as well say that only those who wish for an army and a navy should be taxed for them and that antimilitarists should be exempt. But, it will be said, the army and the navy are part of our social system. One living in that system can not plead his private opinions to exempt himself from its burdens. Quite true; and God is a part of the social system on the American continent, as is proved in a hundred ways. The obligation of worshipping God publicly is recognized in that social system. The denial of God is only a private opinion, and to plead this in justification of the penalizing of those who live loyal to God and the constitution is to ignore the most elementary prescriptions of justice.

It is urged that the State knows no religion. This sophism is dissolved by a very simple distinction. The State knows no religion at all, is utterly false. Federal, state, provincial constitutions, the practice of the executive, the legislative, the judicial authority all recognize God and man's obligations to Him. The State knows no particular religion positively, that is to say, it recognizes no particular religion to the exclusion of others; this is true, but beside the question. The State knows no particular religion, that is to say, it does not hold a negative attitude in the matter, interfering with none, but protecting every individual in his right to worship the God it recognizes, this is absolutely false. Yet to justify the taxation of property used for religious purposes one must suppose it to be true. H. W.

Thirty million dollars' worth of American automobiles found markets abroad last year, against less than one million dollars' worth ten years ago. The total number of machines exported to foreign countries was 21,757, valued at \$21,550,139, averaging slightly less than \$1,000 each; while those to the noncontiguous territory were higher, averaging \$1,600 each.

The export price of American automobiles in 1912 averaged less than in any earlier year in the history of the export trade. The average for 1912, dividing the total number of machines exported into stated value, was \$990 each, against \$1,100 in 1911, \$1,380 in 1910, \$1,700 in 1909, and \$1,880 in 1908. On the import side, the automobiles imported last year amounted to but about two million dollars in value, against more than four million in 1907.

English speaking people are the chief purchasers of American automobiles. Of the 21,757 exported in 1912, 6,288 went to Canada, 5,716 to the United Kingdom, and 3,625 to Australia and New Zealand; the next largest number, 1,611, being credited to South America, while European countries other than the United Kingdom took 2,296. Of the 963 auto-

mobiles imported into the country in the fiscal year 1912, 401 were from France, 188 from the United Kingdom, 131 from Italy, 116 from Germany, and 127 from all other countries.

### ECCLESIASTICAL NEWS

On the question of suffrage Archbishop Riordan of San Francisco has addressed the following letter to all the pastors of his jurisdiction:

"Reverend and Dear Father: While our Catholic people with the high ideals which the Church holds before them ought to be models of right living and exemplars of the highest Christian virtue, they should also possess a high degree of civic virtue.

"The enjoyment of the privileges and blessings of citizenship impose correlative duties and obligations which no citizen should ignore. Among these duties the chiefest is voting. Especially is this true in a country with our form of government, in which a vote has but an arithmetical value. Majorities rule in making the laws and in choosing our officials; hence it is clear that the stability of our Government depends ultimately upon the civic and moral virtues of its individual citizens.

"Our Catholic people, therefore, should be not only law-abiding citizens, but should take part in the making of laws under which they live and in the election of officers worthy to administer the laws when made. This is true for women as well as for men.

"In California woman's suffrage is now an accomplished fact. Women ought not, therefore, to permit their traditional love for the virtues of the home, their innate dignity and becoming reserve, to prevent them from discharging the chiefest of civic obligations. I wish, therefore, you would take a seasonable opportunity of advising our new electors to register, that they may be at all times prepared to give their services in making California a model State and of handing down to the children that come after them a tradition of righteousness and of unselfish patriotism."

Miss Catherine Clarke, of Dublin, has bequeathed \$200,000 for charitable purposes in Ireland. Sums varying from \$5,000 to \$500 are left to a large number of Catholic orphanages, hospitals, institutions, societies and churches throughout Ireland, but chiefly in Dublin, and the residue of her estate to such charities as her trustees, who include two priests, shall determine. Certain contingent properties are left to the Catholic Archbishop of Dublin.

Father Albert J. Bader, chaplain of the Ninth Infantry, U. S. Army, will be retired on September 16. He belongs to New York and was appointed in February, 1901. He ranks as a captain. Before entering the regular army he was chaplain of the Twelfth Regiment of the New York State Militia.

Toledo is preparing a grand reception, on Sunday, September 15, for his Excellency Archbishop Bonzano, the Apostolic Delegate, who will be in that city to attend the opening of the annual convention of the German Roman Catholic Central Verein, which will last until September 19.

### SCIENCE

From the report of Edward W. Parker, just published by the U. S. Geological Survey, it appears that the production of coke for 1911, in sympathy with the depression in the iron trade, was below the average for the last six or seven years. The total production was 35,555,362 short tons, valued

at \$84,103,571. This output consisted of 27,705,517 tons of bee-hive coke with an average value of \$2.05 a ton, and 7,847,845 tons of bi-product coke with an average value of \$3.48 a ton.

For lack of a conveniently delicate instrument, data regarding the temperatures of flowing lava have been strikingly meagre. Recent advances in the construction of radio-pyrometers are supplying the want and interesting figures are already at hand. The observations of Professor G. Platania, made with a Fery pyrometer on a stream of lava flowing from the lowest of a string of craters of Mt. Etna, indicate temperatures, in parts where the lava was still glowing, varying from 1,463 degrees to 1,724 degrees Fahrenheit. A series of these data will materially advance our knowledge of the earth's temperature.

Students in Botany will be interested in the contribution of Molisch to the *Mitteilungen aus dem Institute für Radiumforschung*, in which he discusses the sprouting of plants under the action of radium. Shoots subjected to radium emanation sprouted, whilst those not so treated remained inactive. It is noted that the action of radium must not be overdone or the plants are killed, and that it is only of effect when applied during the rest period of hypnation. The effects were more noticeable when the plants were placed under a bell jar than in the open.

Dr. H. Diercks, of the Potsdam Observatory, has calculated the luminous intensity of the sky in the immediate neighborhood of the sun, his term of reference being the sun's photosphere, which is assumed as 100,000. The values of the brightness in round numbers on a clear day fell from 240 at a distance of 18 minutes of arc from the sun to 140 at 1 degree, 70 at 2 degrees, 30 at 3 degrees, 16 at 4 degrees, and 11 at 7 degrees. The researches point to the following conclusions: (1) the brightness falls off systematically with increasing distance from the sun; (2) it depends upon the altitude of the sun, an increase in altitude corresponding with a decrease in relative brightness; (3) for the same altitude the intensity of luminosity diminishes as the blue of the sky increases: the smallest relative values obtained for the brightness were about one-fourth of those noted above; (4) a very sensitive criterion of the purity of the atmosphere is at hand in the values of the relative brightness. Ice crystals in the upper atmospheric layers or dust in the lower atmosphere are suggested as the possible causes of the illumination.

The luminous coefficients of the few illuminants cited by Mr. Dow in a recent contribution to *Science Progress* are amazingly low. The inverted gas mantle is quoted at about 0.5 per cent. as against 5.4 per cent. for the tungsten filament electric lamp and 13.2 per cent. for the flame arc. The gas lamp, however, has the advantage that the total radiation, on which the above percentages are calculated, is paid for at a much lower rate than in the case of electric energy. The existing waste of 99.5 per cent. leaves a goodly margin for future economies, and engineers have an interesting problem for solution.

Graphite exportation from Mexico during the year 1911 amounted to 3,004 tons. The mines worked were near Colorado and Sonora. Analysis showed this product to contain 86.75 per cent. carbon, 7.60 per cent. silica, 0.65 per cent. iron, and 5.00 per cent. alumina. This graphite, wholly amorphous, shows no flakes like that mined in America and Canada and no fibrous structure like that imported from Ceylon.

F. TONDORF, S.J.